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VOL. XIV. No. 32. CHICAGO, SATURDAY, NOVEMBER 7, 1891. WHOLE No. 679.

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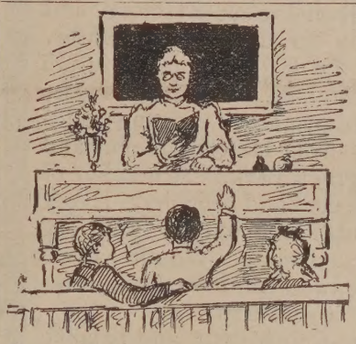

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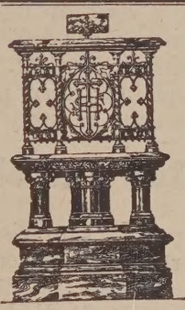

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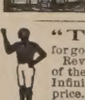

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The Living Church.

SATURDAY, NOV. 7, 1891.

"GOD KNOWETH!"

BY A. M. H.

Why is it, when some plan I make,
Unselfishly, for others' sake,
God seems my earnest plan to break?
I cannot tell. God knoweth!

Is it because the work I plan
Is filled with thought of praise from man,
Though planning all the good I can?
I cannot tell. God knoweth!

Why is it, when for those I love
I regulate each deed, each move,
Yea, everything,—they disapprove?
I cannot tell. God knoweth?

Is it because He hath decreed
That theirs shall be a heavenly meed,
Who suffer for a righteous deed?
I cannot tell. God knoweth!

Why is it, when I bend the knee
And pray with faith, sincerity,
I do not feel Him near to me?
I cannot tell. God knoweth!

Is it that I my prayer began
More like the Pharisaic man
Than the repentant Publican?
I cannot tell. God knoweth!

Why is it that the loved, the dear,
Go heavenward, and leave us here
To mourn and shed the bitter tear?
I cannot tell. God knoweth!

Is it because while they were near
They grew to be more loved, more dear,
Than the dear Lord who placed them here?
I cannot tell. God knoweth!

Why is it that the friends who go
Seem those most needed here below,
While sinners live? I do not know.
I cannot tell. God knoweth!

Is it that their life-work is done,
While sinners have not yet begun
To know their Saviour, God the Son?
I cannot tell. God knoweth!

Why is it that we cannot know
Why life is what it is below,
And why it is we suffer so?
I cannot tell. God knoweth!

Oh, when I know He doeth well,
I cannot at His will rebel.
How glad I am I cannot tell!
God knoweth!

ACCORDING to a return to the House of Commons, the total yearly revenue of the Church of England from ancient endowments is not less than $27,345,855, while the Church has also an additional income of $1,421,930 from private benefactions made since the year 1703.

THE sympathy of the Church will be extended to Bishop Gilbert in the distressing affliction of the death of his venerable mother. Mrs. Gilbert had just arrived in St. Paul to visit her son, when death came upon her in the night. The painful circumstances of this great bereavement must have added greatly to the natural grief over such a loss.

THE treasures of Egypt are not yet exhausted. A fragment of papyrus, recently discovered in the Fayum, is inscribed with the words from the Greek Testament: "Before the cock crow twice thou shalt deny Me thrice." This papyrus has a special interest for palæography and textual criticism. Further portions of the Gospels probably await discovery, and may surpass in antiquity any known writing of the same verse.

UNDER the presidency of the Rev. H. Scott Holland, Canon of St. Paul's, some London Churchmen have founded the Christian Social Union, which "aims at drawing together, without regard to party politics, all members of the Church who heartily desire to recognize and fulfill the obligations that bind them to their fellowmen.' Among the prominent members are the Rev. C. W. Furse, Canon of Westminster, the Rev. Prebendary Eyton, the Rev. Professor Shuttleworth, etc.

FURTHER particulars of the death of Bishop Caldwell have been received by the S. P. G. from India. The Bishop spent fifty-three years of his life in the service of the society, and during his ministry, the number of native Christians in Tinnevelly increased from 6,000 to nearly 100,000. He was buried under the altar of the church, at Edeyengoody, the foundation stone of which he laid in 1847, and which he consecrated in 1880, a deputation of influential Mohammedans laying flowers upon his coffin. It is in contemplation to found an independent diocese of Tinnevelley, and in response to an appeal from the Metropolitan of India and the Bishop of Madras, the S. P. C. K. has promised a sum of £5,000 towards the endowment of the bishopric.

THE Bishop of Clogher, in Ireland, having objected to the use of the cassock by his clergy, the subject came up for debate in the diocesan synod. The Bishop stated that he had very little authority in Church matters, "about as little as could possibly be imagined in one holding his position," since "the laity had not thought well to give him more!" We have here the strange spectacle of a Bishop of the Catholic Church confessing that he derives his authority from his flock. At the same synod a lay member spoke of "the ominous letters," I. H. S., on the cover of the Communion Table, these same letters representing the Name of our Lord and Saviour Jesus Christ. It seems that these obnoxious letters, having been disproved of by some ignorant Protestants, were removed "by the advice of the Bishop." It can scarcely be a matter of surprise that there are many Irishmen who find it difficult to recognize such an assemblage as "the representative of the ancient Church of St. Patrick."

THOUGH Lever's fascinating manners made him one of the most popular of men, he could sometimes say a bitter thing. It is well known that the late Archbishop Whateley was remarkably susceptible to flattery. One morning at Redesdale, near Stillorgan, Dublin, his Grace received a number of guests, including a large proportion of the expectant clergy, who paid profound court to the ex-Fellow of Oriel. While walking through the grounds, Dr. Whateley plucked a leaf, which he declared a most nauseous flavor. "Taste it," said he, handing it to one of the obsequious ones. The latter blandly obeyed, and then with a wry face, subscribed to the botanical orthodoxy of his master. "Taste it," said the gratified prelate, handing the leaf to Lever. "Thank your Grace," said the latter, as he declined it, "my brother is not in your Lordship's diocese."

OUR English contemporaries lose no opportunity of "poking fun" at our facilities for literary distinction. Here is a new story:

University degrees of a certain sort go occasionally, as is well known, rather cheap in America, but probably not often quite so cheap as in the instance referred to by Mr. Horwill in his article on "Degrees for Nonconformists," in the current number of *The Contemporary Review*. The story is one of a minister who escorted some American l dy friends in their exploration of London. At the Zoological Garden, the minister, who was an enthusiast in natural history, showed great interest in a monkey that had been brought over from America. His friends noting his taste, promised that in acknowledgement of his kindness, they would send him on their return a specimen of the animal he so greatly admired. A few weeks later he received a letter expressing their regret that a monkey of that choice specie could not be obtained, but enclosing the degree of D. D., which they had procured for him in mitigation of his disappointment.

THE see of Milwaukee was filled last week by the setting apart of Dr. Nicholson to be an Apostle. The service at St. Mark's, Philadelphia, was a memorable one, in which the beauty and glory of the Church's worship were exhibited without flaw. Bishop Grafton's sermon was a noble utterance, well suited to the occasion and the times. Such words as these need to be impressed upon Churchmen:

Baptism is not like a function in the natural order, like the coronation of a king, an acknowledgement of what the child already is. The child, truly God's loved offspring by way of creation, is in Baptism translated into the new creation and incorporated into the Incarnate One and made His child. In the Eucharist the elements are taken by the consecration out of the old material universe into the new spiritual one, and become identified with His human nature and are His Body and Blood.

Bishop Nicholson will be in his diocese next Sunday, and will be enthroned on the following Tuesday. The next day (Wednesday) he will consecrate the magnificent edifice erected by St. Paul's parish.

THE Archbishop of York officiated at the re-opening of the restoration of Selby Abbey. The Abbey church, which is all that now remains of the once famous Benedictine monastery of Selby, is, historically and architecturally, one of the most interesting of the ancient buildings of England. Historically, it is interesting from the fact that it is one of the two abbeys founded by William the Conqueror, and was probably intended as a memorial of his conquest of the northern part of England, as Battle Abbey was designed to commemorate his victory in the South. Here also tradition has assigned the birth place of Henry I, and although the tradition has been doubted by some, no one has been able to indicate a more likely place. Architecturally, the Abbey church is of the deepest interest, for nowhere else can the gradual development of style, from the Norman, through the Transition and Early English, to the Decorated and Perpendicular, be more conveniently studied than in the nave and choir of Selby Abbey. To the circumstance that it was acquired by the parishioners as a parish church at the time of the dissolution of the monasteries, is due the fact that Selby Abbey church remains practically intact, while all the other monastic churches of Yorkshire are wholly or partially in ruins.

STRONG efforts have been made to induce the Bishop of Maritzburg to withdraw his resignation, in view of the fact that the announcement of his purpose has failed to effect the desired result in healing the schism at Natal. Bishop Macrorie has, however, finally decided to adhere to his expressed purpose. The *Southern Cross* says:

Under the special circumstances of the case, we trust that the diocese of Maritzburg will delegate the choice of its bishop to the Archbishop of Canterbury and two or three other English bishops, and that the Metropolitan will request the Archbishop to consecrate the new Bishop of Maritzburg in England. There need be no difficulty about the oath. The new Bishop of Zululand is to be consecrated by the Archbishop of Canterbury, and will take his Suffragan's oath to Cape Town. The new Bishop of Maritzburg can do the same. We feel quite sure that delegation and consecration by the Archbishop of Canterbury is the wisest policy for the diocese of Maritzburg to follow with regard to their new bishop. We are not afraid of being accused of inconsistency in advocating this exceptional course. We have not altered our views as to the general policy of electing our own bishops, and having them consecrated in South Africa. But *exceptio probat regulam*, and the state of things brought about by Bishop Macrorie's resignation is so exceptional that our ordinary method of procedure must give way to a course, not *ideally* the best, but best under the special circumstances of the diocese of Maritzburg.

CANADA.

The hearty and vigorous interest felt in Church work by the laity in the diocese of Huron, during the last few years, is shown in many ways. The meeting of the Lay Workers' Association at St. Thomas' on the 28th and 29th. presents many interesting features. A Sunday School Convention and one of diocesan Church Workers', takes place at the same time and place, presided over by the Bishop of the diocese. The special committee appointed by the Bishop to consider the plan of the Winnipeg Conference on the consolidation of the Anglican Church in British North America met in London, Ont., in the end of September. The Bishop presided and a very full and general discussion took place, after which the committee unanimously decided to recommend the Winnipeg scheme to the favorable consideration of the synod, and to advise the appointing of delegates to the proposed General Synod o be held in Toronto, in September, 1893. Some amendments to the scheme were desired in the matter of representation, and these the delegates should be instructed to endeavor to obtain. A subscription of $250 was asked for at the Thanksgiving service in St. George's church, Sarnia, diocese of Huron. The response was $383. The money will be used to build a mission chapel near the tunnel.

he Bishop has been making a Confirmation tour through the northern counties of the diocese. At Trinity church, Mitchell, 37 were confirmed, in the end of the month. From the report of the Woman's Auxiliary for the Dominion, read on the 14th, it would appear that children's guilds are becoming a marked feature in connection with auxiliary work. In the diocese of Ontario the children seem to have taken special interest in providing requisites for mission churches, particularly fonts. The Thanksgiving offerings of the church at Pembroke, Ont., will provide for a long-felt want, in the shape of a solid silver Communion service.

The observance of special days of intercession for Sunday schools was proposed to take place on the 18th and 19th in Toronto The Bishop invited all teachers and those interested in Sunday school work to a devotional meeting in St. James' schoolhouse, Toronto, on the evening of the 19th.

The Bishop of Niagara held a Confirmation in Christ church, Niagara Falls, on the 4th, when 20 candidates were presented to him. The Church Sunday School Association of the diocese of Niagara held its annual meeting in Hamilton on the 5th.

A number of the clergy of the district were present at the regular meeting of the subdeanery of Richmond, which took place on the 7th, at Windsor Mills, diocese of Quebec. A new parsonage has just been built at this place, and is free from debt. There is a fair attendance of students at Bishops' College, Lennoxville, but in consequence of the incomplete state of the buildings, the Divinity students have not yet been able to take possession of the Divinity House. Subscriptions sufficient to complete it by finishing ten students' rooms were given during the past vacation. The daily and weekly services have been regularly carried on in spite of the loss of the chapel. It is hoped that sums will soon be forthcoming to enable the latter to be re-built. There is at present only about $7.000 for this purpose, and from $5,000 to $7,000 more is required.

A very attractive service was held in St. Mark's church, Halifax, diocese of Nova Scotia, on the 4th, to celebrate the festival of Harvest Home. The church was beautifully decorated with flowers and fruit. The old church of St. John's, Lunenburg, in the same diocese, has lately been improved at a cost of over $7 000. Amongst other gifts, two fine stained glass windows have been placed in the chancel, memorials of former rectors of the parish. The building was erected in 1753, but has been enlarged and improved more than once since then.

The 6th annual Choral Union Service of the rural deanery of Chatham, diocese of Fredericton, was held in St. Paul's church, Chatham, Sept. 24th. A number of the clergy from the deanery were present. Both the morning service, and Evensong, which was choral, were largely attended

From the census returns it appears that the population of the diocese of Qu' Appelle is larger than was expected, being about 30 000. The parishioners of the church at Qu' Appelle Station have decided to purchase a new organ for the proposed cathedral.

Work in connection with the church on St. Andrew's Square, New Westminster, seems to have begun vigorously for the winter. The branch of the Church of England Temperance Society, started in the parish in 1885, is flourishing. Several generous donations have recently been made to the church, amongst others an altar and a sanctuary carpet.

The missionary meeting on the 8th, in St. James' church schoolroom, Vancouver, was well attended, and a number of clergy were present. The Bishop of Exeter and the Bishop of Japan, who were passing through, both gave addresses, the latter referred to the work of Messrs. Robinson, Waller, and Baldwin, sent to Japan as missionaries by the Church in Canada.

The roof of St. John's church, Stanleydale, diocese of Algoma, is about completed. A beautiful altar cloth and linen has been sent from England by a lady, for St. Mark's church, Emsdale, in the same diocese.

The half yearly meeting of the Board of the Domestic and Foreign Missionary Society took place in Montreal, on Oct. 14th. The missionary meeting in the evening was well attended. The Bishop of Montreal was absent on a Confirmation tour. Archdeacon Reeve, Bishop-designate of the diocese of Mackenzie River, gave a very interesting address.

The special committee of the diocesan synod of Montreal, on the scheme for the consolidation of the Church in British North America, met Oct. 14th, in Montreal. The committee could not see its way to advise the synod of the diocese of Montreal to modify the decision already arrived at, and considered it unnecessary at present to decide as to sending any delegation to the proposed meeting in 1893, as the action of the Provincial Synod of 1892 might render such conference impossible.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The Bishop of Chicago has appointed Advent Sunday, Nov. 29th, as Hospital Sunday, and commends St. Luke's to the earnest favor and benefactions of the diocese.

The Rev. A. W. Mann spent Sunday, Oct. 25th, in Chicago. Two services at St James' church, and a "combined service" with the Rev. B. F. Matrau, at St. Bartholomew's church, Englewood, constituted the day's work; after which he left for home at midnight to attend to a growing correspondence and lay out new work for the remainder of the year.

CITY.—At Trinity church, on Sunday, a vested choir was introduced, and rendered the service in a highly creditable manner. The choristers were admitted to their sacred office by a service conducted by the rector, the Rev. John Rouse. The Bishop of the diocese was present, and preached the sermon. The church was thronged at both the morning and evening services.

In the afternoon, a union service of the city branches of the Girls' Friendly Society was held in the church. The body of the church was well filled by the girls, who entered in procession from the chapel. The clergy present were the Bishop, the Rev. Messrs. H. G. Perry, John Rouse, and W. H. Moore. After a brief service and the spirited singing of hymns, the rector made a brief address of welcome. The Bishop then gave an address to the society, enforcing the lessons of the festival of All Saints' in a very instructive and helpful manner.

A beautiful and impressive service was held at Grace church, Sunday afternoon, in memory of three young journalists who were instantly killed in a recent railway accident. The service was held at the request of the Press Club, members of which to the number of over 300, were present. The processional hymn was 252, followed by the burial anthem and lesson. The anthem, "He giveth His beloved sleep," was followed by hymn 512, after which Dr. Locke, the rector, preached the sermon, Death, as viewed by the world and by the Christian, was the theme. After the anthems, "I heard a voice," and "God shall wipe away all tears," the Hon. Luther L. Mills delivered a brief funeral oration. An anthem, "Beyond the smiling and the weeping," composed for the occasion, the benediction, and the recessional, "In the light of God," closed the service.

On Sunday evening, a series of mission services were commenced at St. James' church. These are in addition to the regular services of the day. A large congregation, of whom the greater part were men, attended. Mr. Tomkins, the new rector, has begun his work with an enthusiastic zeal which promises well for the spiritual life of the parish.

A largely attended meeting of the Woman's Auxiliary was held at St. James' church, on Tuesday, Oct. 27th, it being the 7th semi-annual meeting. The Holy Communion was celebrated by the rector, the Rev. F. W. Tomkins, assisted by Bishops Graves and Atwill, and the Rev. C. B. Perry. Bishop Graves addressed the congregation upon the work of the jurisdiction of the Platte. He was followed by the Bishop of West Missouri. Archdeacon Perry spoke upon the work among colored people committed to his care. It was a matter of regret that Bishop McLaren was absent. He had gone to Philadelphia to preside at the consecration of Bishop Nicholson. After the service, the ladies were entertained at luncheon at St. James' parish house. The business meeting was held in the afternoon, and an admirable address was delivered by the president, Mrs. O. V. S. Ward.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The 25th annual meeting of St. John's Guild was held at the Hotel Brunswick on the evening of Tuesday, Oct. 27th. An address was made by the president, Mr. Wm. H. Wiley, in which he said that during the 25 years, 456.134 sick children and their mothers had been cared for in the floating and seaside hospitals of the Guild. This work had been done entirely by voluntary contributions made in response to public appeals, the Guild possessing no property but the buildings and land of the hospitals. Mr. W. L. Strong, treasurer, reported that the total receipts for the past year had amounted to $21 164.32, and the expenditures, $21,869.63, indicating a slight deficit The hospital committees showed that 23 664 children and mothers had been carried on 32 trips made by the floating hospital, and that 1.067 had been cared for and treated at the seaside hospital during July and August. The following trustees were then re-elected for a term of five years: Dr. Robert H Greene, Dr. Chas. A. Leale, Franklin Burdge, John Claflin, and Dr. Henry Fruitnight.

On Oct. 13th, the Board of Managers of the Church Missionary Society for Seamen of the City and Port of New York, held its quarterly session at Trinity chapel. It was reported that the work of the society was in vigorous condition, there having been an attendance of over 4,500 at the various missions stations, about half being sailors or boatmen. Over 10,000 visits were made to the various reading rooms, a large number of seamen were provided with reading matter, and some 50 signed a temperance pledge The Rev. T. A. Hyland has just resigned his charge of the seamen's church of the Holy Comforter, where he has faithfully served as one of the society's missionaries for many years

The alterations and improvements at Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, an account of which has already appeared in these columns, have been completed, and add much to the appearance of the church.

Last Sunday, the Rev. E. Spruille Burford entered upon his duties as rector of the church of the Intercession, Washington Heights. A large congregation welcomed him to his new work. At the close of the service he held an informal reception in the vestibule.

It is hoped that the edifice of the new St. Agnes' chapel of Trinity church will be ready for consecration by next spring. There is talk of establishing a girls' school in connection with the chapel.

The Rev. B. Hamilton, who has for some time past been engaged in missionary effort at Ward's Island, has been placed in charge of Church work at the Charity Hospital and the penitentiary, under the City Mission Society.

On All Saints' Day the new property adjoining the church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., rector, was formally dedicated. The property which has already been described in these columns, is to be used in part for an enlargement of the church, in part for Sunday school and parish house purposes, and in part for a rectory. It was purchased from the family of the late Rev. Dr. Howland, the founder and first rector of the parish. The occasion was noted with special services, consisting of an early celebration of the Eucharist, with address by the rector; a second Celebration, with sermon by Bishop Potter: afternoon, choral litany, with sermon by the Rev. Dr. Geo. R. Van De Water, and evening service with sermon by the Rev. Dr. David H. Greer. Large credit is due the Rev. Dr. Morgan whose earnest efforts were the direct cause of this result.

The place at Calvary chapel which will be vacated in the middle of November, when the Rev. Benjamin Brewster goes to the rectorship of the church of the Holy Communion, South Orange, has been filled by the appointment of the Rev. W. C. Henkell, formerly a Presbyterian preacher of successful record.

Lots secured for the Swedish mission of St. Bartholomew's church, the Rev. Dr Greer, rector, will soon be covered by the new church edifice, unless a building is purchased which is at present used by a Universalist congregation. The Rev. Dr. Mellin, a clergyman well known in the Church of Sweden, has been placed in charge, and has been instrumental in procuring a number of candidates for Holy Orders from Sweden. These wil pursue their studies in this country and take American orders with a view to spreading Swedish work in America.

The Rev. Dr. Rainsford of St. George's church, is preparing to push the matter of parochial endowment during the winter season. The vestry has recently united with him in setting forth a definite plan, and the announcement is made that a layman of the congregation will double whatever is raised by the people.

An important meeting of the directors of St. Luke's Hospital was held in the council room of the institution on Monday evening, Oct. 26th, when a definite decision was arrived at in favor of selling the present site and removing the hospital up town. A committee was appointed, with Mr. Samuel D. Babcock as chairman, which was empowered to meet a committee of the Union Club, and negotiate for the sale to the latter of the whole or a part of the grounds now occupied by the hospital, subject, however, to the necessary condition, that the existing buildings remain intact until the new hospital buildings elsewhere are ready for occupation. The Union Club is one of the wealthiest organizations in the city, and since last April has been endeavoring to open negotiations for the present property, with a view to erecting a palatial club house. The hospital owns a block of ground between 5th and 6th aves., and 54th and 55th sts., containing 32 city lots, and measuring 200 by 400 feet. The location on 5th ave. and near Central Park, amid the handsomest residences in the city, makes it exceptionally valuable, and the trustees consider it to be worth $2.500,000. It is proposed to sell to the Union Club a part of the ground for $1,000,000, and to dispose of the remainder to other purchasers. At the meeting of the trustees, Mr. Geo. MacCulloch Miller was re-elected president, and Mr. Gustave H. Schwab was chosen trustee to fill a vacancy. It was decided to add two other members to the Board, in accordance with the agreement made last spring with the House of Rest for Consumptives. A meeting is to be held at the hospital, Tuesday evening, Nov. 3rd, for which invitations have been issued by the superintendent, the Rev. Geo. S. Baker, D. D. At this meeting, Mr. Henry C. Burdett, founder of the Royal National Pension Fund for Nurses in England, will explain the basis on which it is proposed to establish a similar fund in this country. Of this American fund, Mr. J. Pierpont Morgan has consented to act as president.

GENERAL THEOLOGICAL SEMINARY.—On Sunday evening, Oct. 27th, the first students' devotional meeting for the year was held, with a large attendance. An address was delivered by the Rev. Prof. Walpole, S. T. D., on "Preparation for the Holy Eucharist." On Thursday evening, the old members of the Seminary gave a delightful reception in the refectory to all the new students. The dean, Dr. Hoffmann, made

a short address of welcome, and there was a musical and literary entertainment, after which refreshments were served. Saturday, Oct. 31st, the eve of All Saints', was the annual matriculation day and anniversary of the consecration of the chapel of the Good Shepherd, with commemoration of departed benefactors. Matins were sung at 9, with special Psalms and Lessons. At 11 o'clock there was a High Celebration of the Blessed Sacrament. The music was Tours' Communion Office in F, and was excellently rendered by a choir composed of 24 students. The Introit was hymn 189. The Celebrant was the Bishop of Utah and Nevada. The "Bidding Prayer," commemorating all the departed benefactors and founders, was said before the sermon which was preached by the Rev. A. G. Mortimer, D D., rector-elect of St. Mark's church, Philadelphia, Pa. The sermon, from the text, Judges v:20, was a masterly effort and was listened to with close attention by the large congregation. The matriculation oath to the new students was read by the dean immediately after the sermon. After the service, the new picture of Bishop Seabury was received and unveiled in the library. A lunch was served to the newly matriculated students and the clergy at the deanery.

KINGSTON.—Owing to the failure of a savings bank, the church of the Holy Spirit has suffered severely, and has found it necessary to appeal for funds from outside the parish to help sustain it.

There was a harvest home service in the Mosestown district school house, Rockland County, Friday evening, Oct. 16, under the auspices of the flourishing young mission Sunday school which has been established there. The arrangements were perfected and carried out by the Rev Thos Stephens, Prof. Davies, and Mrs. A. V. H. Clark. The school room was very tastefully decorated with autumn leaves and flowers, and there was an abundant display of the crops of the fields and a great variety of vegetables. The room was packed to overflowing and the exercises were of a very interesting character. The Rev. Thomas Stephens preached from the text, "He reserveth unto us the appointed weeks of the harvest."

MT. VERNON.—The 30th anniversary of the parish was celebrated Oct. 21st, by special services in the enlarged and completed church. Some 38 clergymen were in attendance during the day. The Rev. Dr. J. W Shackelford, of New York City, preached in the morning, and the Rev. F. M. Clendenin, Westchester, in the evening. Some 28 ft. have been added to the original length of the church, and the appearance of the building has been greatly improved It will now seat 450 persons. Several handsome memorial windows have been placed in the church.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—For a year past, the demand for pews in the church of the Good Shepherd, has been in excess of the supply; which led the vestry to decide to enlarge the building. This was done during the past summer, the church being re-opened for divine service, Sunday, Oct. 25th. Not only has the seating capacity been largely increased, but the appearance of the building both externally and internally is greatly improved. The musical portion of the services, always well rendered, was on this occasion more than ordinarily excellent. The Holy Eucharist—which is hereafter to be celebrated weekly—was received by a very large number. The attendance at both services was such as to crowd the building. Appropriate sermons were delivered, in the morning, by the Rev. Dr. Henry B. Cornwell, rector; and in the evening, by the Rev. W. E. Nies, assistant minister.

HUNTINGTON.—The fall meeting of the Archdeaconry of Suffolk was held in St. John's church, on Oct. 13 and 14th. The Ven. Archdeacon Weeks presided. Much interest was manifested, a very full representation of the clergy and parishes being present. Steps were taken to increase the financial resources of the archdeaconry, which is largely missionary ground.

FLATBUSH.—About $3,000 of the needed $5,000 for the proposed new mission church at Windsor Terrace, is already in hand. The rector, the Rev. W. Jackson, is earnestly pushing the matter, and has secured considerable co-operation.

BLYTHEBURNE.—St. Jude's church, the Rev. R. B. Snowden, rector, has been recently improved by the addition of colored glass in its windows. It worships in a temporary building. A lectern, dossel, chancel hangings, and other gifts have lately been presented by friends.

ISLIP.—The new parish house of St Mark's church was formally opened on Monday, Oct. 26th, amid great rejoicings on the part of the villagers—the occasion being of unusual note. The house is a gift of Mr. Wm. K. Vanderbilt, the well-known millionaire. A special train came down from New York in the afternoon, bringing Mr. Vanderbilt and a party of friends who were entertained at his county seat, "Oakdale." The public exercises at the parish house were of a very interesting character. Mr. Chauncey M. Depew delivered an address, and there was music by a glee club. The house is in Queen Anne style, and very substantially built at a cost of $20,000. It contains a reading-room, writing-room, a hall capable of seating 500 persons, and an admirably equipped gymnasium. It is steam heated and well lighted, and is furnished with taste and luxury, and has the latest improvements in the way of parish houses.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

EPISCOPAL VISITATIONS.

NOVEMBER.

7. Christ church, Sheffield.
8. A. M., Great Barrington; P. M., Van Deusenville.
10. St. John's, Charlestown.
11. Home for Orphans.
12. Shelburne Falls. Ashfield.
13. St Paul's, Holyoke.
14. St. Philip's, Easthampton.
15. Grace, Amherst.
23. Christ church, Medway.
24. Trinity, Milford.
25. West Newton and Auburndale.
27. St. Luke's, Lanesborough.
28. St. Mark's, Adams.
29. A. M., St. John's, North Adams; P. M., St. John's, Williamstown.

DECEMBER.

3. Melrose.
5. A. M., Swansea; P. M., St. James', Fall River.
6. A. M., Ascension; afternoon, St. John's; P.M., St. Mark's, Fall River.
8. St. John's, Millville.
9. St. Paul's, Natick.
10. Epiphany, Winchester.
11. St. John's, Gloucester; St. Mary's, Rockport.
13. New Bedford: Grace, St. Martin's, St. James.
15. St. Paul's, Beachmont.
16. Ascension, East Cambridge.
17. St. John Evangelist's, Hingham.
18. Christ church, Quincy.
20. Cambridge: A. M., St. James'; P. M., Christ church.
27. A. M., St. John's, Jamaica Plain; P. M., St. Peter's, Boylston Station.
29. Good Shepherd, Clinton.

EAST BOSTON.—St. John's has a vested choir of 30 men and boys under the training of Mr. Batteson of All Saints', Dorchester. Weekly Communion has been established in this parish, and a flourishing mission on Saratoga st., with 60 children in the Sunday school, has been started by the Brotherhood of St. Andrew.

EAST CAMBRIDGE.—The church of the Ascension has just held its first Harvest Home Festival. The chancel of the church was fittingly decorated with the first fruits. Addresses were made by the Bishop, the Rev. Thos. W. Cain, of Galveston, Texas, and the rector. At the close of the service the new rooms below the church were formally opened and refreshments were served. These improvements upon the church building have cost the parish $1,100, and the expense has already been met. The Rev. Samuel Hodgkiss, who has charge of this important and growing field, is putting into it the spirit of Christian work and enterprise already shown in his former charge, St. Paul's, Brockton.

BOSTON.—About 200 deaf mutes and 50 clergy and laity met at the residence of the Rev. S. Stanley Searing on Brookline st., Thursday, Oct. 15th, and considered Church interests of these afflicted people. Dr. Gallaudet of New York, made an address, and advised the appointment of a missionary. Bishop Brooks spoke and referred to the work in a most pleasant manner, giving it his hearty support and interest.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

THE BISHOP'S APPOINTMENTS.

NOVEMBER.

5. Evening, Syracuse. 6. Speedsville.
7. Evening, Pierrepont Manor.
8. A.M., Adams; P.M., Frederick's Corners.
9. Syracuse. 10. Utica.
11. Convocation, Cazenovia.
16-22 Out of the diocese.
24. Evening, Pulaski.
28. P.M., Westmoreland: Evening, Clark's Mills.
29. Paris Hill and Clayville.

DECEMBER.

2. P.M., Cleveland.
4. Evening, St. John's, Auburn.
Second week in December: Aurora, Union Springs, Cayuga, Waterville, Augusta, and Oriskany Falls.
17. Ordination. 22. Ordination.
25. Syracuse. 27. A.M., Marcellus.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—A very large congregation attended St. Mark's church on Sunday morning, Oct 25th, to listen to the last sermon of the Rev. Dr. Nicholson as rector. His text was "Thy loving correction shall make me great," Psalm xviii: 35; (Psalter version). Announcement was made that the Rev. A. G. Mortimer, D. D., had been elected rector, that he had formally accepted the call, and will enter upon his duties as soon as possible. The Rev. James W. Robins, D. D, will be in charge until the arrival of the Rev. Dr. Mortimer.

Wednesday, Oct. 28th, being the feast of SS. Simon and Jude, and the day set apart for the consecration of the Rev. Dr. I. L. Nicholson as Bishop of Milwaukee, there were three celebrations of the Holy Eucharist at St. Mark's church, where he had been rector for nearly 12 years. Matins were said at 9 o'clock, and when these were concluded a half hour later, not only was every seat occupied, (except those specially reserved), but a large number of persons stood during the long service which was to follow. A canopy was erected from the parish building to the west door of the church. The ivy-covered edifice presented a beautiful appearance, the altar having its white hangings, and the candles thereon being all lighted, as well as the gaslight standards on the epistle and gospel sides. At 10:45 A. M., the procession moved from the parish building into the church, the vested choir singing the processional "Holy Ghost, Illuminator," (Hymn 148 A. and M.) The Rev. Robert A. Dennison, master of ceremonies, was at the head, followed by the crucifer, supported on each side by a server of the cross. The vested choir came next with their banners, and lastly, the reverend clergy. The choristers having taken their places in the stalls, the clergy opened ranks, when the bishops appeared preceded by Lea Nicholson, the little son of Dr. Nicholson, carrying a processional cross. He was vested in a purple cassock and white surplice, and was supported on either side by a young lad.

As the bishops entered the sanctuary the choir sang the introit, Psalm cxxxv, *Laudate Nomen*, and at the conclusion of the *Gloria Patri*, the Communion office was commenced by the Rt. Rev. Dr. McLaren, of Chicago. Bishop presiding and consecrator, Bishop Paret of Maryland, and Bishop Whitaker of Pennsylvania, co-consecrators, being respectively epistoller and gospeller. After the singing of the Nicene Creed, the music throughout the office being Gounod's "St. Cecilia," the Rt. Rev. Dr. Grafton, Bishop of Fond du Lac, delivered an eloquent and masterly discourse from the text, Rev. xi: 1—4; his subject being "The Living Temple of Christ's Church and the two Witnesses of the Word Written and the Sacraments." When the sermon was ended, the Rev. Dr. Nicholson, who had been seated in front of the chancel, supported on either side by his attending presbyters, the Rev. Chas. S. Lester, rector of St. Paul's church, Milwaukee, and president of the Standing Committee of that diocese, and the Rev. Robert Ritchie, rector of St. James the Less, Phila., proceeded with them to the robing room, while the choir sang the *Benedictus qui venit* When he reentered the church, he was vested in a violet cassock with a girded alb caught about the waist by a white cord. Over this he wore a white rochet made of fine French lawn, bordered with superb lace nearly 18 inches wide, and a handsomely embroidered white silk stole. The attending presbyters escorted him to the presenting Bishops, the Rt. Rev. Dr. Talbot of Wyoming and Idaho, and the Rt Rev. Dr. Leonard of Utah and Nevada, both of whom had been his fellow-students and room mates at Dartmouth College in 1869. After the presentment had been made, the testimonials were read: Certificate of election by the diocesan convention by the Rev. W. B. Ashley, D.D., senior canon of All Saints' cathedral, Milwaukee; the assents of the Standing Committees by the Rev. E. P. Wright, D. D., secretary of the Standing Committee, diocese of Milwaukee; the assents of the Episcopate by the Bishop of Easton; and the commission of the Bishops appointed to consecrate, by the Bishop of New Jersey. The Bishop-elect having taken the oath of conformity, the Litany was sung by the Bishop of Pittsburgh, the special suffrage being by the Bishop of Chicago. After the usual examination of the Bishop-elect, whose answers were distinctly heard in the remotest part of the edifice, he was vested with the rest of the episcopal habit, the chimere of a violet color, but of a darker shade than the cassock. During the vesting, was sung the duet, "Now we are ambassadors," and Mendelssohn's anthem "How lovely are the messengers." To these succeeded the quaintly worded *Veni Creator Spiritus*. After the imposition of hands, the presiding Bishop delivered to him the Bible and the pastoral staff with the admonition usual on this occasion, which being concluded, a pastoral cross of gold and jewels, the gift of the clerical brotherhood, was hung around his neck by his little son Lea. At the offertory, the choir sang Mendelssohn's "I waited for the Lord," and the collection will be handed to the Bishop of Milwaukee for missionary and other Church work in that diocese. The celebration of the Holy Communion was proceeded with, the bishops and clergy alone receiving. It was 2 P. M., when the services were concluded, the procession of prelates and clergy returning to the parish building, while the splendidly trained choir of Professor Minton Pyne sang, "Praise to the Holiest," etc.

Beside the bishops and reverend clergy participating officially in the ceremonies were the Bishops of Tennessee, Quincy, South Dakota, Nebraska, and the Assistant Bishop of Central Pennsylvania. The Rev. Dr. Hoffman, dean of the Theological Seminary, N. Y., who was the immediate predecessor of Bishop Nicholson in the rectorate of St. Mark's, and the Rev. Dr. Mortimer, who will be instituted as rector of the parish early in 1892, were both present, as well as a large number of prominent priests from sixteen dioceses. The Rev Mr. Dennison as master of ceremonies was assisted by the Rev. F A. Sanborn, formerly of St. Mark's, and the Rev. Messrs. George M. Christian, Stewart Stone, and F. D. Lobdell.

The materials for the vestments of Bishop Nicholson were purchased in his native city, Baltimore, and made up by the Altar Society of St. Mark's. The episcopal ring, a large amethyst, containing in gold the arms of Wisconsin, of which State his diocese forms a part, was sent by a Baltimore lady. Bishop Nicholson has also been presented with a full set of handsome Eucharistic vestments, with chasubles in green, red, purple, and white; also a beautifully

embroidered cope of cream-colored silk, held together with clasps of gold and precious stones, this latter from St. Mark's congregation.

The Rev. Isaac Lea Nicholson, S. T. D., D. D., was born in Baltimore in 1844, and received his early education at St. Timothy's Hall, Catonsville, Md. The condition of his health would not permit of his entering college, so he went into the bank of his father, Mr. J. J. Nicholson, in Baltimore. He remained there seven years, and during that period became a member of the firm. He fully recovered his health and determined to enter college, which he did, graduating from Dartmouth, at Hanover, N. H., in 1869. Dr. Nicholson received his theological training at Alexandria Seminary, and was ordained a deacon by Bishop Whittingham, 1871. He was advanced to the priesthood by Bishop Pinckney in St. Paul's church, Baltimore, in 1872. His diaconate was spent under Bishop Niles, doing hard missionary work under the special guidance of his friend, the Rev. Mr. Haughton, at Hanover, N. H. After this he became assistant minister at St. Paul's church, Baltimore, under the Rev. J. S. B. Hodges. He remained there four years, and for the same length of time at his first parish, the church of the Ascension, Westminster, Carroll county, Md. From there he was called to St. Mark's church, Philadelphia, and assumed charge during the Advent season of 1879 Dr. Nicholson has been a hard worker, and his close attention to his duties has made him a power in the Church. He has derived great benefit from his business training, and it has enabled him to reach and have great influence over men. In 1888 Dr. Nicholson received from Nashotah the degree of S. T. D., and from Jefferson College, Philadelphia, the degree of D. D. In 1883 he declined an election as Bishop of the diocese of Indiana, and in 1887 he was elected Bishop of Delaware by the clergy alone, the laity refusing to confirm the election. On the evening of June 17, 1891, Dr. Nicholson was elected Bishop of Milwaukee, to succeed the late Bishop Knight.

The Southwest Convocation met on Monday afternoon, Oct. 19th, in the parish building of the church of the Holy Trinity, the Rev. W. N. McVickar presiding. The meeting was opened with prayers, after which reports were presented by the Rev. Dr. C. Miel and the Rev. W. F. Ayer. The latter stated that there had been a gain of 50 per cent. in the attendance at the memorial chapel of the Holy Communion over the corresponding period of last year.

A meeting of the Northwest Convocation was held in the Guild room of the church of the Epiphany, on Tuesday, Oct. 20th, at which a resolution was adopted requesting the presidents of the Northwest and Northeast Convocations to confer as to the advisability of establishing a mission or church on North Broad st.

The 23d anniversary of the Sunday school of the church of the Good Shepherd, the Rev. John A. Goodfellow, rector, was held Oct. 18th, when the Rev. Charles E. Betticher and the Rev. C. L. Fulforth made interesting addresses. The treasurer reported $267.78 as the offering of the school for the past year. At all the services a special effort was made to liquidate the organ debt, so that the church may be consecrated at an early day.

The annual meeting of the Churchman's Missionary Association for Seamen of the Port of Philadelphia, was held on Tuesday, Oct. 20th, at the Episcopal Rooms. The report of the Board of Managers was read, in which it was stated that their work would have been statistically larger only for the opposition of many of the sailors' boarding houses in the city, with which they had to contend. During the year, 262 sailors had boarded in the private sailors' boarding house, and of that number, 53 had joined the temperance society. All of them attended the reading room and the Church services. The total number of the congregation for the year was 6,213, of whom 2,681 were seamen. Placing stationary libraries on ships had been productive of much good to captains and crews. The Woman's Auxiliary has in hand, and hopes to push to success and completion by the close of the year, the establishment of a seamen's home. The Rev. Dr. S. E. Appleton was elected to fill a vacancy in the Board.

Wednesday, Oct. 21st, was donation day at the House of St. Michael and All Angels for young colored cripples. Contributions of goods and materials useful in the household were liberal, but those of money hardly reached that of last year. The Sisters of the Holy Rood, Sister Margaret and Sister Sarah, are now in charge of the house, and also kindly assisting in the mission work, and the colored Kindergarten School of the chapel. These are English ladies, belonging to the Sisterhood formed and guided by the well known Canon Body, Canon Missioner of the diocese of Durham, England. These sisters have had, however, considerable experience in America, having labored in Canada, and more recently in Washington, D. C.

The Rev. Loring W. Batten has been elected professor of Old Testament Literature and Language in the Philadelphia Divinity School; and the Board of Overseers has nominated the Rev. T. A. Tidball, D.D., rector of St. Paul's church, Camden, N. J., to the professorship made vacant by the death of the Rev. Dr. Goodwin. A joint meeting of the overseers and trustees will be held Dec. 1st, to consider the confirmation of Dr. Tidball's nomination.

Sister Mary Cicely of the All Saints' Sisterhood, who has labored faithfully for nearly eight years past in the parish work at St. Clement's church, has sailed for London, to be absent for several months, for change and rest. Her work will be taken up by a Sister of the same order, who comes from Baltimore for that purpose. Sister Mary Cicely will be greatly missed in the parish, but it is promised that she will return in April. It is stated that Father Field for 12 years identified with St. Clement's, will probably be stationed in Boston this winter.

The will of the late David Roberts, probated Oct. 20th, contains a contingent bequest of his residuary estate to the Episcopal Hospital, and to the "Domestic Missionary Society of the P. E. Church of the U. S. for the support of Evangelical clergymen engaged in active missionary work."

The will of Andrew J. Holman was probated Oct. 21st, leaving an estate of $350,000. Four bequests amounting together to $600 are devised to four different religious institutions, the Episcopal Hospital coming in for a legacy of $100.

The benediction of the George L. Harrison Memorial House of the Episcopal Hospital took place on Thursday afternoon, Oct. 29th, in the presence of a large assemblage. A procession of the bishops, clergy, laity, and trained nurses marched from the main building to the Memorial House, and as Bishop Whitaker entered he said: "Peace be to this house and all who dwell in it." After the 91st Psalm, *Qui habitat*, and the recital of the Apostles' Creed, the Bishop offered a special prayer of benediction for the house and those who will dwell within it. After the hymn, "Thou to Whom the sick and dying," had been sung, the Bishop blessed the men's ward, the women's ward, and the nurses' apartments. When the procession had descended to the men's ward on the first floor, Bishop Whitaker introduced the venerable Bishop of Central Pennsylvania, who made a short address alluding to the fact that Mr. Harrison had been rector's warden of St. Luke's when he (the Bishop) was rector of that parish; he had also been his friend, and he could not say how profoundly he revered his memory. Bishop Whitaker also made a short address. After the closing collects, the blessing of peace was given by Bishop Howe. The wards and private rooms were handsomely decorated with flowers by Mr. Harrison's widow. The building is a three-story, fireproof structure, of Trenton sandstone, resembling architecturally the hospital proper, with which it is connected by means of an underground passage and a bridge at the level of the second floor. There are 30 beds in the men's ward on the first floor, and the same number in the female ward on the second floor; besides these, there are 12 private rooms intended for the use of aged and disabled clergymen. The third floor is devoted to the rooms for the trained nurses. This gift of the Harrison family cost $200,000, to which they have added the further sum of $100,000 as a partial endowment of the same.

The contract for building the new Calvary church, Germantown, has been awarded. The edifice will be of stone, 54 by 127 feet, and will cost about $50,000. Plans for the enlargement of the old church had been prepared, but were abandoned when the city authorities condemned the walls as insecure.

The West Philadelphia Convocation met in St. George's church, Angora, Oct. 22nd. Owing to rough weather the attendance was small. But little business of importance was transacted. An admirable essay on "Mission work in the parish," was read by the Rev. Robert Blight. In the evening there was the usual missionary meeting, when addresses were made by the Rev. W. W. Taylor and Mr. Harold Goodwin. The delegates were handsomely entertained in the Sunday school room by members of the parish.

At St. Mark's church, Frankford, "Foundation Day," was observed on the 25th inst. At the night service, the Rev. Dr. Perry preached the anniversary sermon before the men and women's Bible classes.

The Northeast Convocation held a stated meeting in All Souls' church, Tuesday afternoon, Oct. 27th. After the opening service, a report was received from the church of the Good Shepherd, Kensington, stating that only $125 remained outstanding against the parish; when this amount is paid, the church can be consecrated. In the evening, there was a well-attended missionary meeting, at which addresses were made by the Rev. Drs. J. A. Harris, Thomas Gallaudet, S. D. McConnell, and the Rev. Joseph Koehler, rector of the church, in which the nature of the work among deaf-mutes was discussed, and the peculiarities of the Christian service reviewed. In this connection it may be stated that All Souls' church has under way the formation of an endowment fund. The church is a mission for deaf-mutes, and is dependent upon the offerings of parishes and benevolent individuals. It is doing a good work, and the trustees feel that such work should continue.

The will of the late William Spawton, probated Oct. 25th, contains bequests of $300 each to three of the churches in the old district of Southwark, Trinity, St. Timothy's, and St. John the Evangelist, to be applied to the payment of any mortgages against them.

The will of the late William C. Stroud, a prominent Presbyterian, was admitted to probate, Oct. 26th. The estate is valued at $742,000, of which nearly one-third is bequeathed to charities. Among these, the P. E. City Mission is to receive $5,000, to be divided equally between the Home for Consumptives and the Sick Diet Kitchens.

The fall meeting of the convocation of Germantown was held on Tuesday, Oct. 27th, at Christ church, Eddington. A full choral celebration of the Holy Communion took place in the morning, the rector officiating. The sermon was preached by the Rev. Samuel Upjohn, D. D., from the text, "Make the men sit down." In the afternoon, resolutions advocated by the Rev. J. T. Carpenter, the general missionary, were adopted, putting the work into a more satisfactory condition. The usual missionary meeting was held in the evening, when the general missionary gave an account of the extent of the field and the nature of his work in Bucks county; the Rev. W. B. French spoke on the motive of missions; and Mr. W. H. Sowden, on individual responsibility.

JENKINTOWN.—A large and well-equipped Sunday school room is to be built for the church of Our Saviour. The plans for the work are now in the hands of the builders.

The mission house conducted by the Sisters of St. Margaret, East Grinsted, who have been working in St. Mark's parish since June, 1889, in charge of St. Mark's Home for Aged and Infirm Women, was opened and blessed Oct. 2nd. It is located at No. 613 South 17th st.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—The free reading room for men has been opened in the basement of the church of the Messiah. It is under the charge of the members of the guild of the Church. The room is open every evening from 7:30 to 10 o'clock P. M., and one or two members of the guild are in attendance. The reading room is only one of the many good works the guild is engaged in. The sewing class for girls, which has been for many years an important feature of work done by the ladies of this church, met Saturday morning, Oct. 17th, in the church parlors under the supervision of Mrs. Margaret Ogier, the president; 150 girls, between the ages of 7 and 16 years, were in attendance. Last year between 800 and 1,000 articles of clothing were made. Preparations are now being made to start advanced classes in fancy work, and a department for lessons in cooking will soon be added.

The special services for young men at St. Paul's church will be begun on the first Sunday in Advent. The opening sermon of the course will be preached by the rector of St. Paul's, the Rev. J. S. B. Hodges, S.T.D. The services will continue until Easter, and will be full choral, rendered by the surpliced choir. Several of the bishops are among the list of preachers for these special services, which for the past two years have been a great success.

WASHINGTON, D. C.—The Rev. John H. Elliott, S. T. D., rector of Ascension parish, has returned from Virginia, greatly improved in health.

The mission house of Epiphany parish, was recently reopened.

The congregation of Ascension parish, the Rev. John H. Elliott, S. T. D., rector, has sent a box to the Bishop of Ontario for work in the city of Paris, valued at some $2,800.

FREDERICK.—The Rev. James Addison Ingle, missionary to China, preached for the last time before his departure for China, on Oct. 11th, in All Saints' church, the Rev. Osborne Ingle, rector. At night the church was again well filled and the services unusually interesting. The Rev. Thos. S. Bacon, D. D., of Buckeystown, assisted the rector, and also made a few remarks incident to the occasion. The Rev. Osborne Ingle spoke briefly of missionaries, and closed by affectionately thanking his people for the love and interest taken in his son, and asked their prayers for his future welfare. The Rev. Addison Ingle made a few remarks upon his work. He left on Oct. 12th for San Francisco, whence he will sail on the 21st inst., for Shanghai, China, where he will be assigned to a field of labor. He is accompanied by his classmate and coworker, the Rev. Robert Massie.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

ST. PAUL.—Friday evening, Oct. 16th, a large congregation assembled at Christ church to hear the combined choirs of Christ church and St. Paul's render the Harvest Festival service. Over 100 choristers were in procession, headed by the cross bearer. The Rev. Edwin Johnson intoned the service. The Rev. Dr. Wright read the first Lesson; the Rev. E. Moyses read the second Lesson; the Rev. Dr. Andrews read the prayers, and the Rev. J. T. Faude preached a powerful sermon from the text, "Every good gift cometh from above." It was an eloquent appeal for thankfulness, liberality, and contentment. He wove into his sermon very ingeniously the story of "the shirt of the contented man," that appeared in THE LIVING CHURCH a few weeks back. The service was full choral throughout and rendered very smoothly. Considering the few rehearsals the combined choirs have had together, it redounded greatly to the credit of

both choirmaster and organist. The chants were sung to Anglican melodies. The treble soloists, Masters Nicols and Nelson, rendered their parts exceedingly well. The decorations were simple, though tastefully arranged. Three large sheaves of wheat adorned the gradine; the eagle lectern was entwined with wheat and grapes, a small basket of fruit was placed on each memorial window sill, and the white marble crosses were entwined with black grapes; a pyramid of fruit and vegetables was placed to the right of the lectern. The Rev. Dr. Wright pronounced the blessing. The following is the program rendered: Processional, "Praise, O! praise our God and King;" versicles and responses, Tallis in G; Psalter, tenth selection, Crants; *Magnificat* in Eb, A.H. Marchant; *Nunc Dimittis* in Eb, A.H. Marchant; anthem, "Hearken unto me, ye people," A. S Sullivan; bass solo, Mr. W.H. Springer, and full choir; hymn, "O! praise ye the Lord," Handel; offertory solo, "Lord, remember David," Handel, Master George Nicols; offertory anthem, "Ye shall go out with joy," Barnby; treble solo, Master Ernest Nelson and full choir; recessional, "Raise the song of harvest home," Elvey; organ voluntary, Hallelujah Chorus, "Mount of Olives," Beethoven.

On Saturday afternoon, the Rt. Rev. M.N. Gilbert laid the corner-stone of the new St. Luke's hospital and chapel in the presence of a large congregation, using the regular Church service, followed by a hymn from Christ church vested choir. While the hospital is non-sectarian, yet it remains under the control of the Episcopal Church. Addresses were delivered by prominent sectarian ministers and citizens At the conclusion of Bishop Gilbert's eloquent appeal for the citizens to sustain the work, benediction was pronounced. The Sunday school children of Christ church and St. Paul's will each maintain a cot in the new hospital. The building when finished will cost $75,000.

Sunday, Oct. 18th, was observed throughout the diocese as Sunday School Day. Intercessions and Eucharist were offered with that intention, and special sermons.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

BISHOP RULISON'S APPOINTMENTS.

NOVEMBER.

1. St. Paul's church, Philipsburg.
2. St. James' church, Bedford.
3. Trinity church, Orbisonia.
4. Mission, Thompsontown.
5. Nativity church, Newport.
8. St. James' church, Drifton; St. James' church, Eckley.
10. Board of Managers, New York.
11. Bishop Thorpe School.
15. St. Peter's church, Hazleton; Mission, Weatherby.
16. Mission, Sandy Valley; St. Paul's church, White Haven.
22. Church of Faith, Mahanoy City; Trinity church, Centralia; St. John's church, Ashland.
29. Trinity church, Easton.
30. St. James' church, Philadelphia.

The Archdeaconry of Harrisburg convened in fall session at St. James' church, the Rev. Percy J. Robottom, rector, on Tuesday evening, Oct. 13th, when the Rev. Samuel Upjohn, D. D., preached a powerful sermon. His text was, "Make the men sit down." The morning session opened at 9 o'clock, with Bishop Rulison presiding. The Rev. Marcellus Karcher acted as temporary secretary, in the absence of the regular secretary, the Rev. T. B. Angell, prevented from being present by reason of illness. Archdeacon J. E. Pratt read his annual report, which showed an encouraging state of affairs, and the report of the treasurer was also read. Bishop Rulison administered the Holy Communion, assisted by the Rev. D. Stuart Hamilton, and the latter preached the sermon from the words, "I am the vine, ye are the branches,"—a sermon that elicited much favorable comment. The delegates, lay and clerical, were entertained at luncheon at 1 o'clock, and the afternoon program included an essay on "Inspiration," by the Rev. D. Stuart Hamilton, missionary reports, and other items of business. Archdeacon Pratt moved that the Rev. Mr. Rogers be chosen essayist for the next meeting of the archdeaconry, he to choose his own subject. The motion was adopted, and the business meeting was adjourned. The missionary service was held at 7:30 and was largely attended. The Rev. Geo. C. Hall delivered an address on foreign missions, and was followed by Bishop Rulison on diocesan missions and the missions in Alaska. After the blessing by the Bishop, the fall meeting of the archdeaconry was declared adjourned.

The 23rd regular meeting of the American Church Sunday School Association, archdeaconry of Harrisburg, was opened in St. John's church, Oct. 15th, at 10:30 o'clock, with Holy Communion by Bishop Rulison, assisted by the Rev. Messrs. Pratt and Ware From 11:30 to 12:30 the Rev. L. W. Batten, professor in the Divinity School, Philadelphia, lectured on Church history. His subject was, "The beginning of the Babylonian Invasion of Judah." In the afternoon the Rev. Chas. E. Betticher spoke on "The Consecrated Teacher;" the Rev. D.S. Hamilton, "Ways and Means of Sunday School work." The following officers were re-elected for the ensuing year: *President*, Bishop Howe; *first vice-president*, Assistant Bishop Rulison; remaining vice-presidents, rectors of all the parishes in York, Adams, and Lancaster counties; *secretary*, Rev. Mr. Ware, of York; *treasurer*, Herbert Hartman, Lancaster.

SCRANTON.—Bishop Rulison held a visitation at St. Luke's parish on St. Luke's Day, confirming 46 persons, 39 in the home parish and seven at the Dunmore mission. Since the first of May, 116 persons have been confirmed in this parish, and a large number are already looking forward to Confirmation at the regular visitation next spring.

The consecration of St. Luke's took place according to announcement, on the morrow of St. Luke's Day. The choir and clergy preceded the Bishop to the door of the church, which was opened at his knock by the senior warden, Mr. John Jermyn. As the procession proceeded up the aisle, Ps. xxiv, *Domini est terra*, was chanted antiphonally. The request for consecration was read by Major Everett Warren, the youngest of the vestry, but the one to whom the initiatory steps for clearing off the $11,000 debt are due. Morning Prayer was read by the Rev. John Long, of Reading, the first rector of the parish, and the pioneer missionary of North-eastern Pennsylvania. The lessons were read by the Rev. Jos. A. Nock, one time candidate for holy orders from the parish. The sermon was preached by the Rev. Augustus A. Marple, under whose rectorship the present church edifice was built. Bishop Howe was not present in person, but was represented by the Rev. W. P. Taylor, carrying his pastoral staff as chaplain to Bishop Rulison. This is the first time the Assistant Bishop has used the pastoral staff in any official function. At the conclusion of the services, the clergy and visiting Churchmen sat down to a bountiful repast at "The Wyoming," and when the good things had been fully enjoyed, bright and witty after-dinner speeches were indulged in. The rector called Bishop Rulison to the chair, and the latter was followed by Dr. B. H. Throop, Mr. A. D. Holland, the Rev. R. G. Quennell, Archdeacon Foley of Williamsport, the Rev. Messrs. W. C. Leverett, John Long, F. S. Ballentine, and Henry L. Jones. All of the speeches complimented in the fullest measure the energetic and successful rector. In the evening, addresses were made by the Rev. John Long, the Rev. A.A. Marple, Major Warren, as representing the laity of the parish, the Rev. G. A. Nock, and the Rev. Henry L. Jones.

The fall session of the Archdeaconry of Scranton opened on Tuesday morning, Oct. 20th, at 9:30, with the celebration of the Holy Communion, and a sermon by the Archdeacon. The principal feature of the business meeting that followed, was the reading of the archdeacon's report. It received warm and deserved commendation from the Bishop, as well as from the Rev. Henry L. Jones, who has himself been the presiding officer of this part of the diocese, and is the rector of longest service in the active work of the archdeaconry. The clergy thoroughly enjoyed and profited by Dr. McConnell's address, *ad clerum*, Tuesday afternoon. The Rev. Lucius Lee Kinsolving, missionary of the American Church Missionary Society to Brazil, was listened to attentively and with much interest on the same afternoon. The Rev. H. E. Hayden made the address at the Celebration, Wednesday morning, and Archdeacon Foley addressed the guilds of the parish in the evening. The Rev. D. Parker Morgan preached a very fervent sermon on Thursday evening to an attentive congregation, in which were many of his countrymen, and some of his old-country parishioners. The Rev. Dr. W. M. Jefferis preached Friday evening. The principal feature of the business meeting, Wednesday, was the discussion of the report on "the scheme for increasing the efficiency of Sunday school teachers." The report was a most careful and elaborate one, prepared principally by the Rev. E. H. Eckel. It was finally re-committed to the committee for further consideration, to report at the January meeting at St. Stephen's, Wilkesbarre.

MICHIGAN.

THOMAS F. DAVIES. D.D., LL.D., Bishop.

A meeting of the Saginaw Valley Convocation was held at Christ church, Detroit, Oct. 21st, on occasion of the Missionary Council. It was reported that the church building in the small town of Ovid, where no services are now held, was in danger of being sold unless the sum of $500 could be at once raised. A considerable part of this sum was pledged on the spot by members of convocation, and an effort will be made, and of course successfully made, to save this property to the Church.

The Detroit Convocation met in Christ church House, Oct. 23rd. The routine business was quickly disposed of, and on account of the Council in session, a resolution was passed deferring to the next meeting of convocation the detailed report of missionary acts done under the resolution of last June, by which certain priests volunteered to visit and represent the Church in places where our services had become discontinued. St. Stephen's church, Detroit, was chosen for the January meeting, and the convocation adjourned.

The Michigan Branch of the Woman's Auxiliary was in session in Christ church throughout the whole of Friday, Oct. 23rd. The attendance of women was large, and an absorbing interest was shown in the addresses The first speaker was Archdeacon Reese, Bishop-designate of Mackenzie River, and he was followed by Miss Sybil Carter, and by Bishops Hare and Brewer. Miss Mears interested all by her account of work in Japan, and the earnestness and eloquence of Bishop Dudley as he pleaded the cause of the colored man, thrilled his auditory. At the afternoon session Bishop Graves of the Platte presided. Bishop A. Leonard described the needs of Nevada and Utah, and Bishop Talbot those of Wyoming and Idaho. Miss Emery made a touching appeal in behalf of all absent missionaries who had no other spokesman present. A most clear and telling address was made by Bishop Graves, the last speaker. One of his missionaries has six stations, another ten, and another 18, involving a journey for this last clergyman of 865 miles each month, and keeping him away from his home more than two-thirds of the time. The Bishop said: "I can get the money but not the men. Out of 30 or 40 correspondents last year only two or three came to me." The Bishop passed to consider the distinctive and significant influence of women in this day, and closed by reading some reports which gave in detail the story of the Church at various points in his jurisdiction.

The Mission to Deaf-Mutes was represented, Oct. 20th and 21st, at the Detroit Missionary Council, by the Rev. Mr. Mann, who also held silent services each evening in the parish house of St. John's church. On the way there, services were held at Toledo, Jackson, Grand Rapids, Flint; and on the way out, at Marshall, Niles, and Michigan City.

The quarterly meeting of the Michigan branch of the Woman's Auxiliary was held in St. John's parish house, Detroit, on Monday afternoon, Oct. 26th. The attendance was good. It was voted that the offering taken at the meeting ($26) be applied toward the purchase of the missionary house boat asked for in the last letter of Bishop Boone. It was also voted that the offering of the Auxiliary meeting in Christ church on Friday last ($51) be divided between Bishop Brewer and Bishop Graves, for missions. Discussion arose concerning the appropriation of the $1,000 pledged this year for the salary of the general missionary in the Upper Peninsula. Inasmuch as this section is now supplied with the services of an Archdeacon, whose salary is otherwise provided for, the Auxiliary seemed free to make other appropriation of the fund. It was finally decided that the sum should be put into the hands of the Bishop of the diocese, to be applied in his own discretion to work in the diocese. The subject of the work of deaconesses was considered, and it was decided that at a future meeting of the branch, papers should be read in reference to this matter, the hope being expressed that in the management of the hospital at Saginaw, which it now seems probable by the energy of the rector of St. John's church, Saginaw, may soon come into the control of the Church, place may be found for the active ministry of deaconesses. The Enrollment Fund was considered, and each parochial branch urged to hold a meeting to excite interest in the fund, and secure subscriptions to it. The next quarterly meeting of the Michigan branch will be held at Trinity church, Monroe, in January.

The Rev. G. J. McCandless has resigned the charge of St. John's church mission, Midland, but will do duty in that field until January 1st, in connection with St. Andrew's, Coleman.

The new Grace church, Port Huron, will be opened for service in a few weeks. The steam-heating apparatus is completed and the furnishing of the church is actively under way.

The offering for general missions made by the various Sunday schools of Detroit, at their great missionary meeting in the Detroit rink on Oct. 22nd, amounted to $81.62.

A largely attended missionary service was held at Emmanuel church, Detroit, the Rev. R. O. Cooper, rector, on the evening of Tuesday, Oct. 20th The addresses were made by Bishops Tuttle, Johnston, and Gilbert, and the Rev. R. J. Gibson of Christ church, Cincinnati. On the succeeding evening while the Missionary Council was still in session, a like service was held in St. George's church, the Rev. W. H. C. Lylburn, rector, addressed by Bishop A. Leonard of Utah, and the Rev. J. B. Newton of Richmond, Va.

The Confirmations by the Bishop recently have been as follows: Trinity church, Alpena, 4; Grace church, Long Rapids, 4; Calvary church, Hillman, 6; St. Paul's church, Brighton, 14; St. John's church, Howell, 1; St. Stephen's church, Hamburg, 5.

The Saginaw Valley Clericus met at St. John's church, Saginaw, the first Monday in October. After a social gathering in the morning, lunch was served at St. John's rectory at 1 P. M. In the afternoon an essay was read by the Rev. Dr. Babbitt on "The Principles underlying Foreign Missions." At the business session the Rev. Dr. Babbitt was elected president for the year beginning October 1st. The next meeting of the clericus will be held at Trinity church, Bay City, the Rev. R. E. Macduff being essayist, and the Rev. W. H. Wotton, book reviewer.

A Trades-Carnival or Bazaar was held in the parish house of the church of the Messiah, Detroit, from Tuesday, Oct. 27th, to Saturday evening, Oct. 31st. The attendance was large each evening, and the proceeds are to be applied toward the debt on the building.

The Living Church.

Chicago, Saturday, November 7, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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IT is easy to criticise our Methodist friends of the council which recently met in Washington, because. while their meeting had for one of its chief purposes the advancement of Christian unity, their discussions were not always characterized by the spirit of peace and love. But we commend to faultfinders the following from the *Evening Wisconsin:* "It is good to see brethren dwelling together in unity, but it is also good to see evidences of hearty, whole-souled sincerity. There are times when both these desirable conditions are irreconcilable — times when important questions of policy or principle, upon which good men deeply differ, must be discussed—and then comes fighting, such fighting as has occurred in times past at sessions of the Episcopal Diocesan Council in Milwaukee, or as occurred yesterday at the Methodist Ecumenical Conference in Washington."

THE fact is that an "era of good feeling" is not necessarily a good thing for Christianity. It is too likely to be brought about at the expense of men's convictions of truth. The human heart, affected by the principles of love and good-will, which underlie the Gospel, naturally yearns for the time when the ideal of peace shall be realized. The sin involved, somewhere, in division and conflict cannot but rest heavily upon the conscience of the Christian world. It is seen and acknowledged that the work of Christ is hindered by it, and religion made a stumbling block to many souls. But what shall be done? The temptation, the strength of which we see in much of the discussion upon the reunion of Christendom, is to treat truth, or the conviction of truth, as a matter of secondary importance, and to inquire, not what men ought to believe and do, but what they are willing to believe and do. Men's convictions may be wrong, but so long as they remain convictions they are bound to abide by them. Not to do so is to violate the law of conscience. No unity acceptable to Christ can be effected by simply waiving everything about which men differ. This is to play fast and loose with truth. Such a union resolves itself into a society for merely humanitarian purposes, and its hold upon the Christian verities becomes constantly more vague and shadowy. There can be no righteous unity until men are willing to examine again the grounds of their convictions first of all, and ascertain whether they are well founded, with open minds willing to yield everything which is ascertained to rest only on sectarian prejudice or preference, but firmly maintaining all that they are convinced to be founded upon the rock of truth, even though in so doing, the day of peace and unity may seem to be indefinitely deferred. There is no other unity possible except such as rests upon common convictions of what God has revealed and commanded. No human arrangement to treat anything as secondary simply because men refuse at present to come to one mind about it, will ever really serve the great end of true unity. We must be fully assured, first of all, that we are not guilty of treason to the Divine Head of the Church. Better dissension and conflict than this. As there is "one Lord" so there must be "one Faith."

THE APOSTOLIC FATHERS.

II.

The necessity which the Reformation created of going back to first principles and re-establishing the grounds of authority in all departments of religion, gave a new importance to the Apostolic Fathers whose writings seem to have been comparatively neglected during the middle period. When the charge was made that the religion of the Christian Church in the sixteenth century was a corruption and degradation of that of the early ages, to whom was it so natural to appeal as to those who were trained within the apostolic circle? Who were more likely to show us what true Christian religion is than St. Clement who had known St. Peter and St. Paul; or Ignatius who, as Bishop of Antioch at the end of the first century, was familiar at first hand with the apostles and prophets who so long made that city a centre of their activity; or Polycarp, the scholar of St. John, who was able to relate to younger men, as Irenæus tells us, so many reminiscences of the Beloved Disciple?

The controversies of the last three hundred years have made the precious remains of these three primitive writers extremely valuable in two respects; first for their testimony to the organization of the Church as it left the hands of the Apostles; and secondly, for their bearing upon the more recent questions relating to the authenticity and genuineness of the New Testament Scriptures. Much fresh material has been added by the discoveries of the last half century, and the interest of scholars in these valuable documents has steadily increased. Lightfoot tells us that within fifty years "some twenty editions have appeared, a larger number than during the two preceding centuries, beside monographs, versions, and treatises of various kinds; and no signs can be discerned of the interest flagging."

The strength of the testimony which St. Ignatius bears to the existence of three orders in the sacred ministry, and to the authority of the episcopate in particular, is well known. It is absurd to dismiss this testimony, as has sometimes been done, with the remark that Ignatius was evidently a "High Churchman;" or by attempting to make out that he was specially concerned to give a higher sanction to a new and not yet very well established system.

An unprejudiced examination of his letters makes it as clear as day that he is simply exhorting the churches to which he writes to continue in the discipline which they have received, as the great safeguard against heresy, and the preservative of unity. There is no consciousness anywhere that he is pleading for new institutions. Here as always in the Church of Christ, the exhortation is, to stand in the old paths and reject all novelties. It is also worthy of note that Ignatius betrays no knowledge of any other system of Church organization except that under bishops. He asserts, as a fact known to all, that this system is established to the ends of the earth. In short, as has been said, "if the literature of the sub-apostolic Church were being searched for a vigorous statement of those portions of Christian truth which the cant phrase of our day brands as sacerdotalism, it would be natural to turn to the Ignatian Epistles."

For a long time no one doubted that, if these epistles were genuine, there was an end of the controversy over the existence of episcopacy in the primitive Church. The short and easy method was therefore adopted by the opponents of episcopacy of denying that the epistles attributed to that Father were really from his pen. But the great work of Lightfoot has put an end to further doubt upon that subject, and it now seems very improbable that the question will ever be raised again by any respectable scholar.

Another method of offsetting the testimony of Ignatius is now being employed. Formerly, no one doubted that the Apostles organized the visible Church upon lines intended to be permanent. As endowed with special gifts of the Holy Ghost and commissioned by our Lord Himself for this very purpose, it was taken for granted that the constitution which they imparted to the Church had divine authority. The only question in controversy was as to the nature of that constitution. The Ordinal of the Anglican Church asserts that it was the three-fold ministry of bishops, priests, and deacons. The Puritans asserted a different organization as apostolic. The Presbyterians, in like manner, thought that they discerned in the New Testament the lines of that polity which they adopted. But of late years a new position has been assumed, namely, that the founders of the Christian Church attached very little importance to the matter of organization, and that it is to no purpose that we prove the apostolic origin of episcopacy, since it cannot be shown that it was intended to invest any particular constitution with the attribute of permanence.

This is, in reality, to deny visibility as a necessary note of the Church. It is a mode of meeting unwelcome facts which betrays the weakness of the position of those who adopt it. It is a method which has been suggested by the disintegrated condition of nineteenth century religion. This is to cut the Gordian knot, not to untie it. Even Dr. Hatch, who accepts this theory, says that "what Christianity has to do, it does, and will do, in and through organization." If this be the case, how could the inspired founders overlook the necessity of embodying what they were commissioned to deliver to the world, in an outward form and organization best suited to its character and purpose? If it be said that it was left to time to decide, after long experiment, what constitution was to be permanent—in other words, that the question was to be determined by the "survival of the fittest,"—how remarkable that that organization which is ascertained to be the most ancient, should have prevailed universally through so many changing centuries, should still be retained throughout for the larger part of Christendom, should even now be imitated where it is not loved, and should exhibit every sign of outlasting all later systems! Episco-

pacy has certainly not been the result of nineteen centuries of "evolution." Whatever evolution there may have been supposed in the case, was completed before the end of the first century, and the result has remained fixed from that day to this. The unchanging Faith and the sacraments of salvation have had as their fitting counterpart and visible embodiment a permanent organization, and the Church has never ceased to hold the one as well as the other to be matter of divine revelation and institution.

But let it be understood, as Dr. Liddon reminds us, "that in the eyes of believing Churchmen, a divinely-ordered organization is not valuable for its own sake, as a piece of mechanism, or as a system of polity, or even as a relic of the past, but because they hold it to be an integral element of that Holy Body through which, by His Spirit, our Lord quickens and feeds Christian souls." And this is as clear in St. Ignatius as in any writer of these days. He exhorts to reverence for the episcopal office, not for its own sake, but because of its relation to the unity of the Church, the efficacy of the sacraments, and the purity of the Faith.

STEADFASTNESS IN FAITH.

The late Aubrey Moore was one of the most distinguished of the younger men of Oxford, and his premature death has been mourned in England as an almost irreparable loss to the Church. A man of unusual intellectual balance, he seemed eq ally at home in philosophy, science, and theology. Fully awake to the grave religious problems of these times, and the dangers which menace the Christian Faith, he yet looked forth upon them all with absolute fearlessness and confidence. A very superficial acquaintance with the brief and fragmentary writings which he has left behind him shows us a character eminently qualified for leadership in the conflict with unbelief. A thin volume of sermons lately reprinted by Thomas Whittaker, New York, entitled "S me Aspects of Sin," ought to be in the hands of every Churchman. It contains very wholesome doctrine for these times. We propose to give a few extracts, especially from the second discourse, hoping that our readers may be induced to read the whole volume.

The sermon is entitled "Steadfastness in Faith." The writer takes issue with the idea so familiar at present that a large part of definite Christian truth may be disregarded or kept in the background because it is "out of harmony with the feelings of the age," and insists that "the truths which are least in harmony with the age in which we live, may be just the truths which Christians are charged to hold forth before an unbelieving world. They are true, some will say, but had better not be given too prominent a place in the present state of religious feeling." Such a statement, he declares, often only conceals "a half belief which is no belief," and is at least inconsistent with the charge to "stand fast in the Faith."

Upon the subject of faith as considered in this charge, he insists that it is and must be definite. "Faith, popularly, often means little else than the more or less indefinite views which men hold on subjects beyond the range of knowledge. Now, this faith, if faith it can be called, has no enemies; for it is not worth fighting against." No one can object to allowing a man to fill up the unknown with whatever private fancies he chooses. "But the moment faith, the gift of God, comes before the world with a revelation of truth, truth definite and absolute, affecting those great realities, God, the soul, and immortality, then at once all the powers of the world are leagued against it as mere dogmatism, or the irrational clinging to old-world fancies; or it is an anachronism which brings the schoolman's subtleties into the light of the nineteenth century. The objections sometimes take a more specious form. Have your own definite beliefs, if you will, in these high and mysterious matters, but don't be so narrow-minded and intolerant as to wish others to believe them. Do allow men the right of private judgment; in other words, believe what you will, only do not tell us that what you believe is true."

"In direct antagonism to the easy-flowing and satisfactory philosophy [of the day], the truths of the Christian Faith come out in sharp, clear, uncompromising definiteness. The sharp lines of separation are as sharp as ever, the separation eternal and unchanging between the Church and the world, the flesh and the Spirit, God and Mammon, those who hold, and those who reject, the Catholic Faith. Sharp, clear, and uncompromising are the statements which the Church repeats as to the doctrine of the Holy Trinity, and the Incarnation of the Son of God, the greatest of mysteries, and the greatest of miracles, for which the philosophy of the day has no place. Definite faith is something quite out of harmony with the advanced thought of the day, whether it follow the lines of materialism or pantheism."

On creeds, the preacher speaks as follows: "It is true, of course, as we all know well, that a right creed cannot save a man, and that when the Bridegroom comes, many may be found with lamps that have no oil; but surely, if we discard our lamp, much of the precious oil we have may be lost." "The Church, the one body in which the one Spirit dwells, the Church which St. Paul scruples not to call 'the pillar and ground of the truth,' has committed to us a sacred deposit: the three creeds to be our Rule of Faith, the Holy Scriptures to be our Rule of Life; and this sacred deposit we must keep. We reject, as Christians, the assumptions of a higher criticism which would correct and amend the inspired Word of God; we reject, as Christians, that empirical theology which would recast, as some would say, 'rehabilitate,' the belief of the undivided Church." "The definiteness and precision of these scientific formularies has been the rock against which anti-Christian thought has broken." "Never, while faith lives in the Church of England, can theology become what the rationalist would have it be, 'a nimbus of golden mist.' Never can the sharp, definite outlines of Catholic truth disappear in a beautiful indefiniteness in which, as in one of Turner's pictures, heaven and earth are blended, and the horizon lost in a strange mysterious haze." He then warns us that if the day comes when "mistiness shall be deemed the mother of wisdom," it will be but for a short time, and in the end, "sharp and clear, will be seen appearing through the mist, the definite outlines of a godless, Christless Creed."

We have space for but a few words more upon the definite application of these thoughts to movements within the Church: "I know there are some, even amongst ourselves, who have drifted away from God's truth, while they honestly thought that they were holding it fast. But I cannot but know, also, that there are those who are, and know that they are, false to the trust committed to them. I can respect the rationalist who, by patient study and careful search, arrives at results which I feel to be false. I cannot and will not respect that superficial "Broad-Churchism," as it is sometimes called, which under cover of claiming a higher intellectual position, dares to throw doubts on truths which often, perhaps, at heart, it believes; or, for the sake of saying some new thing, insinuates doubts about matters of faith in the home circle, or absolves itself from the trouble of understanding even the truths it assails, by speaking of them as if they belonged to an age that is gone." He insists that our definite faith as Churchmen is our strength; that it is an entire mistake to suppose that either "dissenter or unbeliever thinks the better of a Churchman who has not the courage of his assured beliefs." And he closes by quoting the words of a distinguished Non-conformist: "The world has nothing to expect from a religion which reduces to a clammy, colorless pulp the great facts and truths of the Catholic Faith."

We feel that we need no apology for presenting to our readers these terse and vigorous expressions, the last published utterances of their distinguished and lamented author. Nor are any further words necessary on our part to prove that they convey, as we have said, "wholesome doctrine for these times."

OUR OBLIGATIONS TO WORK FOR THE SPREAD OF THE KINGDOM OF CHRIST.

A SERMON FOR THE TIMES IN OUTLINE.

BY THE RT. REV. GEO. F. SEYMOUR, S. T. D.

Text, St. Matt. xx: part of 6th verse, "Why stand ye here all the day idle?"

INTRODUCTION.—During the month now about to close, two notable events have taken place, the assembling of the annual council of the Board of Missions of our Church in Detroit, and the gathering of the chapters of the Brotherhood of St. Andrew in their yearly conference in St. Louis. Both of these organizations represent in a measure the same idea, work for the Kingdom of Christ. The former, regulated by canon, follows the lines of clerical labor in sending forth clergy, as missionaries to preach the blessed Gospel; the other, voluntary in its association, seeks to promote the same object by the activities of laymen, and thus they supplement each other, and represent the one idea, work for Christ and His Church.

The revelations, which these assemblies have made, of the increased and rapidly growing opportunities for work in the vineyard of the Lord, are startling. For example, the mission field, we learn, has no longer a wild west, frontiers, pioneer life in the backwoods. Civilization advances from the west as well as the east, and sweeps all before it, ascends the mountains, and covers the plains, stimulated by the prospect of acquisitions speedy and large. Population grows not so much by natural increase, as by immigration, and the claims for the supply of the Church and her sacraments are rising around us in geometrical progression. In view of these facts, so astounding and so true, thoughts are suggested, which we may well put into shape, and express, because, while we have not been, and are not in any sense absolutely idle, still we have not been working up to the full measure of our capacity, and even if we were, such an amazing disclosure of demands upon us ought to stimulate us to renewed and greater exertions in meeting the exacting needs of the present, which press upon us, and will brook no refusal at our hands, except it be at the peril of our own peace of

mind forever. What a present ours is, as a preparation for the gigantic future which is coming with lightning speed upon our country. Arrested then by such considerations, we may well ask ourselves, or listen to our Lord, as He asks: "Why we are standing here all the day idle?"

Those whom our Lord primarily addressed, saw work around them, but their plea for inaction was, "that no man had hired them," and hence they were doing nothing. But the question of our Lord and the circumstances woven into the story show that those idle workmen were exceedingly blameworthy. They ought to have been at work from the dawn, without the incentive of salary. They ought to have found work for themselves, and not have waited for work to find them. Indeed they ought to have known that they each and every one of them were hired from their birth.

Let us look into this most important matter a little more closely, and suggest in outline what we would gladly expand into a sermon for the benefit of our brethren and ourselves, were the space afforded us. Still our readers can think for themselves, and draw out, and apply our germs of thoughts, as we present them.

1. "*Why* stand ye here all the day idle?" falls upon our ears as the inquiry of the Blessed Redeemer. Perhaps at first we are inclined to fall in with in an easy thoughtless way, the answer of the idlers in the market place: "Because no man hath hired us."

This is not true in any sense, not one word of it.

(*a*) God the Father hires us by creation. Eyes to see, ears to hear, lips to speak, feet to walk, hands to labor, heads to think, hearts to love, souls to worship. We are an advertisement to be seen and read by all, that we are hired as we live and move, and grow old, in a world that challenges us at every step to use our members and faculties, and work.

(*b*) God the Son hires us in redemption. The answer of these idlers: "Because no man hath hired us," is full of pathos as we think of Him who heard it, the Man Christ Jesus. That He might save mankind, the Son was made Flesh and dwelt among us. He was born, and lived, and worked all His day through, and died upon the Cross, and was buried, and rose again, and ascended into heaven, and sent the Holy Ghost. He offered Himself for us. "We are bought with a price," His precious Blood. "Behold the Man." Hath no man hired us? Look to the Cross, and go to work, and work on until you can hear Him say: "Your work is done;" He said for you: "It is finished."

(*c*) God the Holy Ghost hires us in the work of renovation and sanctification. He cleanses us, strengthens us, develops within us the new man, the better nature enriched with new life and new forces; He works in us and enables us to co-operate and work with Him.

2. "Why stand ye *here* all the day idle?" We are very largely influenced by our surroundings. We unconsciously catch the air and tone of the society in which we live. In Paris we are worldly, and perhaps wicked; in Oxford and Cambridge we are studious; when all around us are gay, we laugh, and when they mourn, we weep. This is a world of action, everything is busy, from the population of a drop to the Blessed Trinity, all are at work, there is no exception, save man, and he is often idle.

"My Father worketh hitherto and I work," says our adorable Lord. The Blessed Spirit worketh in us. The holy angels are ever on their errands, sent as messengers by God. The animal creation beneath us, the fish, the fowl, the beast, the insect, all work on their appointed lines, save man. All beneath him, all around him, all above him, are at work. He alone dares to be idle. "Why stand ye here all the day idle?"

3. "Why stand ye here *all the day* idle?" The answer from most men is: We do not intend to give up the whole of life to idleness. We mean at some future time to go to work. Consider, however, (*a*) You are not sure that you can, however much you wish to do. Our life, as it runs on, enslaves us to good or bad masters, as we choose. Thoughts, words, acts, repeated form habits, and habits forge chains, and build prisons, and lock doors, and shut us in. It may be we cannot get forth, and there is no angel to help us out as there was in St. Peter's case. (*b*) "All the day." Our time is not in our own hand, we do not know how long our life will be. "The young may die." At all stages and in all conditions, men are cut down by accident and disease. Our time is in God's hand. We come and go as and when He wills, and He it is who asks: "Why stand ye here *all the day* idle?"

4. "Why stand ye here all the day *idle?*" The reply comes back with a tone of triumph: "We are not idle; in factory, in shop, in field, and mine, and school; and in professional life, in politics, in legislative halls, and on the bench, we are very busy; look at our hands hard with toil, our faces anxious from care; we are busy, we rise early and late take rest, we are not idle, oh no, not we."

But we must probe you with one further question: "What is your occupation?" Before the flood the Divine Lord tells us "that they bought, they sold, they planted, they builded, they married and were given in marriage," which things cover the ground which you so confidently occupy, yet when the flood came, where were they? The waste of waters drowned them. One there was with his family, who passed securely from the old world to the new in the ark of refuge and of safety, and that was so, because he wrought righteousness, "he walked with God."

Sodom and Gomorrah repeat the same experience, and our Lord emphasizes the fearful tragedy by that laconic injunction addressed to all mankind: "Remember Lot's wife."

There is one thing needful, and that one thing, like salt, seasons life, and toil, and anxiety, and pain, and sacrifice, and makes even death sweet, because it makes literally true the words: "Blessed are the dead, who die in the Lord, for they rest from their labors." That one thing is to rise, as the Lord calls, and work for Him and with Him in His vineyard. That soul work and heart work will sanctify all other work. Then we will rise to the true estimate of our responsibility and duty, and we, each one, in his individual sphere, and in home, and parish, and diocese, and mission field, will be at work, heartily, energetically, and perseveringly at work, and when the evening is come, we shall receive our reward.

PERSONAL MENTION.

The Rev. J. Stewart Smith, of Elgin, Ill., Secretary General of the Confraternity of the Blessed Sacrament, has accepted the rectorship of St. Mary's church, Kansas City, Mo. Address 1307 Holmes St.

The Rev. S. J. French has resigned the rectorship of St. John's church, Lexington, Ky., and accepted that of the church of the Redeemer, Sayre, Penn.

The Rev. E. Spruille Burford having accepted the rectorship of the church of the Intercession, Washington Heights, New York, should be addressed at 861 St. Nicholas ave., cor. 153rd st., New York City.

The Rev. G. E. Gardner has resigned from Holy Trinity parish, St. Joseph, Mo., to accept the work of Archdeacon in the diocese of West Missouri, with new address at The Cordova, Kansas City Mo.

The Rev. Wm. W. Mix has accepted the rectorship of St. John's church, Ashland, Pa.

The address of the Rev. N. F. Ludlum is Corona, Long Island, N. Y.

The Rev. Theodore M. Peck, A. M., having resigned the rectorship of St. John's church, Huntington, L. I., to accept the position of General Missionary in Windham county, Conn., desires that all communications relating to the work, and other mail, should be sent to him at Pomfret, Windham county, after Nov. 1st.

The Rev. Geo. Bragg, rector of Grace church, (colored,) Norfolk, Va., has accepted the appointment from Bishop Paret, to be rector of St. James' church, Baltimore, Md. He expects to take charge Nov. 16

The Rev. Thomas O. Tongue, rector of Grace church, Washington, D. C., has accepted a call to Christ church, on the Island, in the same city.

The Rev. Geo. M. Clickner, assistant rector of Grace church, and priest in charge of Advent chapel, Baltimore, Md., has accepted a call to the rectorship of St. Mark's church, in the same city.

The address of the Rev. W. H. Bamford is changed from Jeffersonville, Ind. to Warsaw, Wis.

The Rev. J. Lewis Parks, S. T. D., rector of Holy Trinity, Middletown, Conn., has accepted the call to the rectorate of St. Peter's church, Philadelphia, Pa., and will take charge of the parish, Dec. 1st.

The Rev. Alden L. Bennett has resigned his position as assistant to the rector of St. Luke's church, Philadelphia, Pa.

The Rev. Edward Wootten, of Bolivar, Tenn., has resigned the archdeaconry of West Tennessee. After Dec. 1st, his address will be Wilmington, N. C.

The address of the Rev. Wm. C. Cooley, who has resigned the rectorship of Christ church, Roxbury, Conn., will in future be Canajoharie, N. Y.

TO CORRESPONDENTS.

M. T. P.—We cannot say if "The Coronation Stone" by Mrs. Rogers has been published in America. If your booksellers do not know, the probability is that it has not been published here.

COUNTRY SUBSCRIBERS.—The custom of rising when the clergy enter or leave the chancel is based upon the principle of reverence for the ambassadors of God.

TRUTH.—The advocates of the disestablishment of the Church of England desire also its disendowment. That does not mean that the property of the Church will revert to the State, for the State never owned it. Its property comes from the gifts of pious men and women, and the enemies of the Church seek to rob it.

B. A. W.—1. Unction of the sick is used by many of the clergy. See an excellent article on the subject by the Rev. A. W. Little, in a number of *The Church Eclectic* last year. 2. There is no limit of age fixed for theological students. A college education is highly desirable, but is not a *sine qua non* if the candidate can pass an equivalent examination. 3. $200 a year may be said to be a minimum cost. Scholarships may be obtained which will wholly or in part defray the cost.

WILMINGTON.—The London Missionary Society is a Non-conformist organization.

E. J. S. W.—John Wesley was buried from his chapel on City Road. Both Church clergymen and "lay preachers" assisted.

OFFICIAL.

PROVINCE OF ILLINOIS.

Deputies who intend to be present at the Synod, Nov. 11th, are requested to notify the Rev. F. W. Taylor, S. T. D., St. Paul's church, Springfield, of their intention, in order that entertainment may be provided.

SUNDAY, NOV. 8TH,

is the Sunday recommended by seventy-five bishops and at the last General Convention, for offerings for the

CHURCH BUILDING FUND

in all the churches that have not yet contributed during the present year. The clergy who read this are respectfully requested to arrange for the offerings on that day; and as it may be overlooked by many, vestrymen and others interested in Church extension are asked to draw the attention of their rectors to the subject.

OBITUARY.

VINCENT.—Oct. 13th, at St. Helens, Jersey, of meningitis, Amy Blanche, aged 45, sister of the Rev. F. J. Vincent, Paris, Tex.

Oct. 18th, same place, of apoplexy, Amelia Janvrin Vincent, aged 76 years, 9 months, mother of the Rev. F. J. Vincent, Paris, Texas.

Oct. 27th, at Paris, Texas, of pneumonia, Theodore Carroll, aged 3 years, 4 months, son of the Rev. F. J. Vincent, Paris, Texas. Other Church papers please copy.

POTTS.—Died, at Austin, Ill., on Monday, Oct. 26th, Chreswell H. Potts, in the 53d year of his age. A true servant of God, he rests from his labors, and his works do follow him. "The Lord grant unto him that he may find mercy of the Lord in that day."

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

Offerings are asked to sustain missions in thirteen missionary jurisdictions and thirty-four dioceses, also among the Indians, and among the colored people in our land, as well as missions in China, Japan, Africa, Haiti, and Greece—to pay the salaries of sixteen Bishops, and stipends to 1,000 missionary workers, and to support schools, hospitals, and orphanages. $500,000 are asked for this year. The first quarter's payments ust be made December 1st, hence the need of early and liberal offerings.

MISCELLANEOUS.

THE St. Agnes Guild of Calvary church, furnish vestments, embroideries, etc. Choir vestments a specialty. Address the Rev. W. H. MOORE, 975 Monroe st., Chicago.

WANTED.—Thorough organist and choirmaster for St. John's church, Saginaw, Mich. Must be good Churchman, and capable of conducting a vested choir of 40 men and boys. Address REV. DEAN RICHMOND BABBITT, Rector.

A YOUNG Priest, native of Penna., married, two children, can preach without notes if desired, present salary $1,500 and rectory, would like to receive a call on or before January 1, 1892, to a parish in some northern State. City parish, large or small, where work will count, preferred. Satisfactory reasons for wishing to leave present parish furnished. Splendid references. Address C, care THE LIVING CHURCH.

WANTED.—Organist and choir master for Trinity cathedral, Little Rock, Ark. Fine organ. Splendid opening for a first-class teacher of vocal and instrumental music. Catholic essential. Apply to the Dean.

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CHOIR AND STUDY.

CALENDAR—NOVEMBER, 1891.

8.	24th Sunday after Trinity.	Green.	
15.	25th Sunday after Trinity.	Green.	
22.	Sunday next before Advent.	Green.	
29.	1st Sunday in Advent.	Violet.	Red at Evensong.
30.	ST. ANDREW, Apostle.	Red.	

The Church Choral Society, of New York, has announced the program for its fourth season, under the directorship of Mr. Richard Henry Warren. This society, recognizing that the sacred surroundings of a church add impressiveness and dignity to the performance of religious choral works, has for its object their production in some of our larger churches, with soloists, chorus, orchestra, and organ. There are to be three evening choral services, with three preliminary afternoon services, on the following dates: On Wednesday, Dec. 16th, at 3:30 P.M., and Thursday, Dec. 17th, at 8:15 P. M., will be presented "The Song of Miriam," by Schubert, and "The Heavens Declare," (19th Psalm) by St. Saens; Wednesday, Feb. 24th, at 3:30 P. M., and Thursday, Feb. 25th, at 8:15 P. M., Dvorak's "Requiem Mass," (first performance in America); Wednesday, April 27th, at 3:30 P. M., and Thursday April 28th, at 8:15 P. M., H. W. Parker's *Hora Novissima*, (composed for the society, first performance).

The 13th annual festival of the Choir Guild of Vermont, took place in Trinity church, Rutland, on Oct. 22nd; 150 singers participated, of whom 75 were vested, 20 vested young ladies from St. Alban's choir, and the remainder, mixed voices. The following choirs were represented: Bellows Falls, St. Alban's, Middlebury, West Rutland, Brandon, Woodstock, Randolph, Arlington, Island Pond, Vergennes, Rutland, Bethel, Burlington, Clarendon, and Bennington. Mr. S. B. Whitney, of Boston, was conductor; Mr. B. B. Gillette, of Boston, organist; and Eugene Stover, of Boston, solo singer. The first rehearsal was held on the evening of the 21st. The wonderful skill and ability of Mr. Whitney is always apparent here, and throughout the festival, as a most efficient organizer and conductor. The mixed choirs are speedily brought into order and harmony, and led to sing with all the unity and power of a single trained choir. Mr. Gillette at the organ proved an invaluable aid. On the morning of the 22nd, there was a High celebration of the Holy Eucharist, the Rev. Wm. Bogert Walker, president of the guild, celebrant; the Rev. Jos. Carey, D. D., of Saratoga Springs, as deacon; the Rev. C. M. Niles, as sub-deacon. Cruikshank's service was admirably given by the parish choir, Mr. C. V. H. Coan at the organ. The Celebration was followed by a second rehearsal. At 2:30 P. M., the public rehearsal was given, the musical parts of the service only being rendered. A large congregation was present. The business meeting was called directly after the rehearsal, and the same officers were re-elected for the ensuing year. They are: *President*, the Rev. William Bogert Walker, of Bennington; *secretary* and *treasurer*, Charles E. Parker, of Vergennes. At 7:30 P. M., the beautiful church was filled to overflowing. The procession of vested choristers was the largest yet gathered at these festivals. The grand, thrilling choral service, and the excellent singing, without hitch, or break, or discord, was both uplifting and inspiring. The program was as follows: Processional, "Jerusalem," Parker; choral Evensong, Tallis; 147th Psalm, Brownsmith: *Magnificat* in B flat, Stanford; *Nunc Dimittis* in B flat, Stanford; hymn, "The Church's One Foundation," Wesley; anthem, "Drop down, ye heavens," Barnby; anthem, "O Saviour of the world." Goss; anthem, "As it began to dawn," Vincent; anthem, "Blessed be ye," Selby; *Te Deum* in B flat, Hall; recessional, "For thee, O dear, dear country," Sullivan. The service was reverently intoned by the Rev. W. B. Walker, and the lessons read by the Rev. Chas. Martin Niles, rector of the parish. Addresses were made by the Rev. Mr. Niles, and the Rev. W. B. Walker, the latter speaking of the conception of Church music, of the improvement in music, and the indebtedness to the great Catholic revival. He said that the aim of these festivals was to create a taste for music of the highest order; instrumental, choral, and congregational, each had place and part in the worship of God. Our service was based upon the Incarnation, and adoration was the theme. But the key-note for singer and for organist was "To the greater glory of God," that the lives must be holy and pure to make the music acceptable, and enable it to reach the throne of God. At the close of his remarks, an offering for the Guild was taken up, the offertory being sung by Eugene Stover. The service was devout and impressive throughout, and the festival conceded by all to have been a brilliant success. After the service, the ladies of Trinity parish gave a reception to the clergy, choirs, and invited guests, in the elegant Baxter Hall.

The second annual Choral Festival of the archdeaconry of Ogdensburg, diocese of Albany, was held in St. John's church, Ogdensburg, on Thursday evening, Oct. 22nd. St. John's is one of the largest churches in the diocese, but every seat was filled on this occasion, the choral festival now being regarded as one of the rich musical treats of the season. The difficulties attending such a festival in this part of Northern New York, where the choirs are 60 to 100 miles apart, are so great that no one less resolute and enthusiastic than the archdeacon, the Rev. J. D. Morrison, D. D., LL. D, rector of St. John's, Ogdensburg, would have attempted it, even after the unqualified success of last year. The chorus consisted of the vested choirs of St. John's, Ogdensburg, and Trinity, Potsdam, with the mixed choirs of Prescott, Saranac Lake, and Malone, numbering in all 110 voices. The ladies wore black dresses and hats, with large white collars and cuffs, and took their places in the chancel before the service began; while all the boys and men were vested in cassock and cotta. The processional and recessional were admirably done, the most perfect time being kept by all parts of the long line. The Psalms were sung to plain Anglican chants with a distinctness and smoothness eminently satisfactory. The *Magnificat* and *Nunc Dimittis* were Barnby's in E flat, masterly settings that demand the utmost care on the part of the chorister, but they were rendered with such volume, precision, and delicate shading as gave no hint of the single full rehearsal preceding their delivery. The offertory solo, Dudley Buck's masterpiece, "Fear not, O Israel," was sung by Mr. Charles H. Thompson, director of St. John's choir, Brooklyn. The first of the series of anthems was Calkin's "I will magnify Thee." Then came Barnby's well-known "King all glorious," the grand choruses of which were sung with a volume and sonorousness remarkable in a choir of such size and composition. The beautiful tenor solos received a masterly interpretation from Mr. Thompson, and the really difficult bass solo was splendidly done by Mr. Houston of the home choir. Stainer's glorious harvest anthem, "Lo, Summer comes again," was given in a manner that showed how keen was the singer's appreciation of this most beautiful work. The last number was Gounod's motet, "Jesu, Word of God Incarnate," sung with the reverence and devotion demanded by the theme. To Mr. Edwin Rake, organist of St. John's, Ogdensburg, largely belongs the credit for the success of these choral festivals. It is his marvellous work at the organ both before and during the service, that enables the chorus, with so little preliminary practice, to give such difficult services with so much dignity and success. Mr. Rake was assisted on this occasion by Mr. Thompson, and also by Mr. Clarence Young of Prescott, who as precentor, did most effective work with the baton. The soprano solos were very well taken by Miss Wiser of Prescott. The Rev. Charles Temple of St. Mark's, Malone, acted as cantor, and the Rev. Dr. Kirby of Potsdam was preacher.

HOLIDAY BOOKS.

The publishers, we note, are already in the field for Christmas favors, and are sending out gift books in time to attract attention and supply demand. Purchasers of Christmas gifts too often wait until the last day before Christmas, and then there is a rush, the work is a distress rather than a delight as it ought to be. Thoughtful people, after a little experience, learn to be on the watch for suitable presents a long time before the holidays, and enjoy the quest.

Through Messrs. A. C. McClurg & Co., of Chicago, we have received from Messrs. Frederick A. Stokes Company, New York, who make a specialty of fine holiday books, several attractive and unique publications.

A Treasury of Favorite Poems, edited by Walter Learned, with one hundred illustrations by Joseph Gleeson, price, $1.50, is especially beautiful and appropriate as a gift. The binding is one of the daintiest we have seen: a white and gold background scattered over with white and pink blossoms, giving a most pleasing effect. In the selection of these poems, "an attempt," the editor says, "has been made to include those poems which the majority of intelligent people would care for most, which touch some popular chord."

Two booklets, "Songs of the Sea," by Reynolds Beal, price, $1.50, and "Drift from the Sea of Life," by C. McKnight Smith, price, $2.50, have a similar style of binding. Upon the cover of each is a marine sketch, with the title of the book in fancy letters. The illustrations are many and varied.

Each year the Calendars are more beautiful, and the following by Maud Humphrey are especially attractive: The Mother Goose Calendar, price $1.50, has each month illustrated by the *facsimile* of a water color design, the child representing some one of Mother Goose's characters. There is Little Miss Moffet, Mary, Quite Contrary, Little Boy Blue, all of them beautiful pictures. "Four Little Japs," and "Four Little Darkies," price each, 50 cts., are both pretty and unique calendars. Another, large and handsome, is the Society Calendar, price $1.75, with twelve *facsimiles* of water color designs by Francis Day. The Lathbury Calendar, price 75 cts., is a small one with dainty *facsimiles* of water color designs by Miss M. A. Lathbury.

As gifts for the children we find "Favorite Rhymes from Mother Goose," price, $1.25, beautifully illustrated by Maud Humphrey; "Scenes of Wonder and Delight," price, 75 cts., "a movable picture toy book," which will greatly amuse the little folks; "The Brownie Paper Dolls," price, 75 cts., by Florence E. Corey, with the familiar Brownie of the St. Nicholas, and a variety of costumes "intended to be cut out with scissors in the usual way familiar to children who play with paper dolls of any sort."

There are many who will welcome the Eighth Series of "The Good Things of Life," price, $2.00.

A SYSTEM OF CHRISTIAN ETHICS BASED ON MARTENSEN AND HARLESS. By Revere Franklin Weidner. Philadelphia: G. W. Frederick. Cloth, $2.50.

These able and useful lectures, while founded upon the larger works of Martensen and Harless, contain the results of the author's wide and well-digested studies in the domain of Christian Ethics. The standpoint taken is that of the more modern Lutheran school, most ably represented by the writers just named, a school which approximates much more closely to sound Anglo-Catholic teaching than any other among Protestants. These lectures are concerned, however, rather with the principles of ethics than with their detailed application, and hence, in spite of the author's evident desire to avoid infringing upon the domain of dogmatics, he has been obliged to enter into the discussion and definition of dogmas to a considerable extent, nor is this to be regretted, as it enables him to give his readers a truer and fuller view of his subject. There are several sections we should like to notice at length, but must be content with commending those on Conscience, Marriage, and Socialism, and several passages upon the relation of the sacraments of Baptism and the Lord's Supper to the Christian's life and growth in holiness. The sacramental teaching is unequivocally strong and direct, and some Anglicans, we fear, would consider it too strong, but nevertheless, it is sound doctrine, and necessary for these times. The style of these lectures is plain and lucid, with no attempts at rhetorical effect.

THE CHURCH OF ENGLAND IN NOVA SCOTIA and the Tory Clergy of the Revolution. By Arthur Wentworth Eaton, B. A., Presbyter of the diocese of New York. New York: Thomas Whittaker. Pp. 320. Price, $1.50.

In his preface, the author remarks that "in the United States there should be much interest in the diocese of Nova Scotia, for that diocese owes its existence to the Tories of the Revolution, who went in thousands from New York and Massachusetts to the Arcadian Province by the Sea,' and its first bishop was, at the outbreak of the war, the honored rector of the leading church in the older colonies." The sketch which Mr. Eaton has drawn of the early history of the Church in Nova Scotia, is lightly and pleasingly done, and not too much filled in. It is carried on to the date of Bishop Frederick Courtney's consecration, after which follow three chapters on distinguished laymen, other religious bodies, and the Royal Governors of Nova Scotia. It is an interesting point to note the quotation, set to face the body of the work, from a sermon preached by the Bishop of Oxford before the S. P. G., Feb. 20, 1784:—"An infant Church is rising under the favour and protection of Government in Nova Scotia, and it is of a singular description, consisting of honorable exiles, under the pastoral care of fellow-sufferers."

THE DASH FOR KHARTOUM: A Tale of the Nile Expedition. By G. A. Hentz, with ten page-illustrations by Joseph Nash, R. I., and John Schonberg. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. Price, $1.50.

The boy who would not enjoy this book does not, we believe, exist; for what more

does any boy want than school day sports, army life, battles, and adventures among the Arabs. Since the days of Sir Samuel Baker's "Cast up by the Sea," Africa and captivity among its inhabitants has had a charm for the juvenile, may we not say also the adult, world. The adventures of the two Clintons, one a private and the other an officer, in the Nile Expedition; the captivity of one by an Arab sheik, and the search for and rescue of the captive by the other, are themes which are excellently told by the author, and are so attractive to the youthful reader that he will neglect sports to finish the tale.

BURIED CITIES AND BIBLE COUNTRIES. By George St Clair, F. G. S., member of the Society of Biblical Archæology, etc., etc. New York: Thos. Whittaker. Pp. 378. Price, $2.00.

Our first reflection on looking the book through is that it is well worth its price. The more important of the great discoveries which have been brought to light in the present age, and which are connected with Bible narrative, are here intelligibly classified and most interestingly arranged in such fashion as to meet the requirements of those who cannot be expected to have closely observed the course of modern exploration, and whom it would be unwise to burden with any fullness of technical detail. The work contains thirty-two superior illustrations, many being full-page, of sectional plans, clear and beautiful maps, and views. A great book for the Sunday school library and the studious home.

THE SQUIRREL INN. By Frank R. Stockton. New York: The Century Co.; Chicago: A. C. McClurg & Co. Price. $1 25.

Mr. Stockton is never dull. We fancy that if he were an actor he could say: "*Mephibosheth*," to make one weep or laugh as he should please. His inventive power, as well as gift of expression, is a marvel, and his resources of plot and character are apparently inexhaustible. The story to which "The Squirrel Inn" gives name, is a succession of surprises, comical situations, queer conceits, original characters, and the illustrations are in accord and well done. The book is comely and well made.

THE PILOTS OF POMONA. A Story of the Orkney Islands. By Robert Leighton. With eight page illustrations by John Leighton. New York: Chas. Scribner's Sons; Chicago: A. C. McClurg & Co. Price $1 50

The author of this book has chosen a comparatively untravelled field. He has told in an entertaining manner a boy's adventures among the rough fishers of that far-off country. This is a good book to put into the hands of a boy, of a better order than many books that are offered for sale, with sufficient spice to be somewhat exciting.

LITTLE MARJORIE'S LOVE STORY. By Marguerite Bouvet Illustrated by Helen Maitland Armstrong. Chicago: A. C. McClurg & Co. Price, $1 25.

It is high praise to say that Miss Bouvet's new book, "Little Marjorie's Love Story," sustains the reputation of her former one, "Sweet William." The same purity of sentiment, refined manner, and limpid style, that marked that popular story, are present here also. The illustrations by Miss Armstrong, it is needless to say, are exquisite, and the typography is a delight to the eye. Miss Bouvet is a graduate of St Mary's School, Knoxville, Ill., and is still there as teacher.

IN its November number *The Cosmopolitan* publishes a series of letters written by Gen. W. T. Sherman to one of his young daughters, between the years 1859 and 1865, and covering most of the important events of the war of secession. These letters present graphic pictures of a great soldier amid some of the stirring scenes in which he was a giant figure, and in them the patriotic spirit of the Federal general is seen to have been most attractively tempered by a strong affection for the Southern people. Twenty-seven pages of this issue are given to a descriptive article on the World's Fair, with numerous sketches.

Specially attractive is the article by Mr. Frank B. Sanborn, on "The Home and Haunts of Lowell," in the *New England Magazine* for November, finely illustrated with sketches by pencil, and pen and ink artists, and a portrait of Lowell, by Rouse, hitherto unknown to the public. The love affairs of the author of "Home, Sweet Home" will be sure to interest many readers, and the start of the Pilgrims from Delftshaven, by Rev. Daniel Van Pelt, has a historical value enhanced by the portraits and sketches accompanying it. A new feature has been introduced in this magazine. It is, "In a Corner at Dodsley's," a gossip about writers and books by Walter Blackburn Harte, which is as frank and unconventional in tone as any of the political articles from his pen that have made his name familiar.

The Church Review for October has the following table of contents: "The History of the American Church," Bishop Perry; "The Labor Question," the Rev. Wm. D. Wilson, D. D.; "Deaconesses and their Training," Mrs. Mary A. E. Twing; "History of the United States from 1801 to 1817," Prof. Henry Coppee; "Who may lawfully Teach and Officiate in the P. E. Church," Prof. F. P. Davenport, D. D.; "Intellectual Modesty," Prof. E. Stuart Wilson, S. T. D.; "The Peace of the Church," Samuel D. McConnell, D. D.; "The Family in Roman Civil Law," the Rev. A. W. Ryan; "The Molten Sea before Solomon's Temple," John Henry Hopkins: "The Song of Songs." Ufracombe; Joseph Barber Lightfoot, Edward B. Pusey, by James S. Stone, D. D.; Contemporary Literature, etc. The Rev. Henry Mason Baum, editor. Macmillan & Co., publishers.

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THE HOUSEHOLD.

TWO BABY FEET.

BY MRS. MARY FELTON.

Only two baby feet, so pink and fair;
So small I hold them both within my hand,
And bending low, I kiss them tenderly;
With thoughts which none but mothers understand.
I note each line of dainty baby grace,
Which those dear feet unconsciously possess;—
Dear dimpled feet! how long or short a way
You have to journey; who can tell or guess?

Dear little feet, that lie yet all unstained
By contact with a world, by sin defiled;—
My mother-heart prays God most fervently
That she will guide those restless feet, my child.
And bending o'er thy peaceful couch, I ask
Unanswered questions, of thy future days:
I long to know if these dear feet will tread
Upward or down, through rough or pleasant ways.

I cannot tell; it is not mine to know,
What God, in wisdom, for my child hath planned,
And it is best, dear one, that it is so;
For human reason might not understand.
But He who guides the timid sparrow's flight
When it has fluttered from its sheltered home,
Will not forget my child, by day or night,
Where e'er or far those baby feet may roam.

—*Good Housekeeping.*

THE EARLY BRITISH CHURCH.

VI.—SS. OSWALD AND AIDAN.

BY M. E. J.

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After Edwin's death, there followed a year of great confusion, suffering, and bloodshed. You will remember King Ethelfrid who reigned just before Edwin, and who treated him so cruelly when a youth. His son Eanfrid now claimed part of the kingdom, and it was divided between him and Osric, a nephew of Edwin. They were both Christians, but when they came to their thrones both denied the Lord in whose Name they had been baptized, and turned to the false gods of the heathen.

This terrible sin was punished almost immediately. Osric reigned only one year, and during that time the country was in a dreadful condition with war raging throughout its borders. Penda, the heathen King of Mercia, and Cadwalla, King of Wales, had joined together against the other English kingdoms. After they had killed Edwin and defeated his army, they found it easy to carry the war into the midst of Northumbria.

Cadwalla took possession of York, which was even then an important city, and Osric followed him there, hoping to keep him shut up till hunger should force him to submit. But he did not know his enemy's strength. The fierce king at the head of his soldiers, burst out of the city, and drove his enemies before him, leaving Osric dead on the field.

Then Cadwalla was proclaimed King of Northumbria, but instead of reigning with kindness, or even justice, he ravaged the land, and treated the people with great cruelty.

Eanfrid kept up the struggle for a while, but after a time seeing it was hopeless, he came to Cadwalla humbly escorted by only twelve men, and begged for mercy. But this ruthless king knew not what mercy meant. He seized Eanfrid and put him to death. Cadwalla little knew that he was only a tool in God's hands to carry out His punishment on these faithless men.

We turn now to a brighter picture. Oswald, a younger brother of Eanfrid, succeeded him. He at once set to work to help his poor subjects who were groaning under the heavy yoke of the Welsh tyrant. He raised a small army, and went to meet Cadwalla at a place now called Hexam, but at that time Hefenfelth, or heaven's field. Cadwalla despised the little army, and thought he could destroy it at a blow, but he did not understand that the Lord of Hosts was fighting for Oswald and his little band. Before the battle began, Oswald took a large wooden cross, made roughly and in haste, setting it into a hole which had been dug for it, and holding it there with his own hands until earth was thrown around it. Then he cried to his soldiers: "Let us all kneel and jointly beseech the true and living God Almighty in His mercy to defend us from the haughty and fierce enemy; for He knows that we have undertaken a just war for the safety of our nation." The whole army joined in his prayer, and then prepared for the battle. They won a most glorious victory in which Cadwalla was killed and his army dispersed.

When Oswald was fairly established on his throne, he found plenty of work to be done. A king's life is not an easy one when he realizes how much he has in his power to do for his people; and of Oswald this was especially true. The land was deserted, houses and churches were burned, money and treasuries stolen, monasteries containing valuable libraries destroyed. Everywhere was misery, and worse than all, heathenism where Christianity had once flourished. Many men would have been discouraged at the bare idea of bringing such a kingdom back to wealth and prosperity, but Oswald's brave spirit did not quail. He well knew that He Who had given him victory over his enemies would guide him now in the work He had given him to do. His work was wonderfully blessed. Very soon prosperity returned to the land, houses were rebuilt, fields cultivated, and peace and plenty restored.

Oswald's reign really lasted only eight years, but all historians of his time count it as nine because the year preceding his coming to the throne was so full of misery to the nation, that with one consent they decided to blot out the remembrance of it, and add it to Oswald's happy reign.

Oswald was not so busy with the worldly affairs of his kingdom that he could not find time for its religion. He found the Church in a desolate condition. Paulinus had left the country immediately after Edwin's death, and the other clergy had either fled or been killed, with one exception. This was James, a deacon, who kept up the daily offices at York, though not being a priest, he, of course, could not celebrate the Holy Communion, so the Holy Sacrifice had not been offered in the land for many months. When Oswald was pondering over this condition of things, and wondering how and where to find a bishop who could build up the Northumbrian Church, his thoughts went back to the time when he had taken refuge from his enemies in the holy island of Iona. There, he was sure, were holy and devout men, taught by the blessed St. Columba, who would devote their lives to this great work in a spirit of humble self-sacrifice. So he sent messengers to beg for a bishop to whom he could entrust the affairs of the Church. His request was at once granted, and Corman, one of the Iona brethren, was sent. He was stern and forbidding, and after trying for some time to force the people to accept his teachings, he returned to his island, saying that the people were so wild and stubborn that they would not be converted. Then the brethren of Iona called a council to decide what should be done, for they could not consent to give up such a great work as the conversion of Northumbria.

When Corman related his experience, another brother, called Aidan, remarked: "I am of opinion, brother, that you were more severe to your unlearned hearers than you ought to have been, and did not, at first, conformably to the apostolic discipline, give them the milk of more gentle doctrine, till being by degrees nourished with the Word of God, they should be capable of greater perfection, and be able to practice sublimer precepts."

When he said these words, all the council immediately exclaimed that Aidan was the man who should go to Northumbria, for he evidently understood how to work in such a field. So Aidan was made a bishop, and sent to Oswald, and a happy day it was for the country when he set foot in it. He was a most holy man, full of zeal and devotion, but knowing well how to treat the people, sowing the seed with gentleness and patiently waiting for the plant to appear. He and the king would go together on regular missionary trips around the diocese, Aidan teaching, preaching, and baptizing, and Oswald translating his words to the people when they could not understand his Scotch tongue. Some of the churches which had been built by Paulinus and Edwin were left standing, and these were soon repaired and arranged for divine worship, and others were built; clergy sent down from Iona were put in charge, and once again Christianity triumphed over heathen darkness. This was the final struggle, for never again did the heathen worship prevail in the land. Through all these centuries the Cross has continued victorious.

There are many stories told of the good king and his faithful Bishop. Some of these I will tell you, for they are beautiful to think of, even if we are not certain that they are actually true. It was so long ago, and so many doubtful tales have crept into the stories of the saints, that often it is impossible to judge which are strictly true.

One Easter, when Oswald had provided food for a number of poor people, he and his nobles had just sat down to dinner and a beautiful silver dish of dainties was put before them. At that moment a man whom the king had employed to seek for cases of distress and report them to him, came in and said that a number of needy persons were in the streets begging help from the king. Oswald immediately sent the dinner, dish and all, to them, giving orders that the dish should be cut in pieces and divided among them. He then dined with a light heart and cheerful face, on the coarser fare provided for his servants. When Aidan saw this good deed, he laid his hand on Oswald's, saying: "May this hand never grow old." It is said that after Oswald's death, when his head and arms were put on poles and set up in derision by the cruel Penda, this right hand remained white and perfectly preserved after all the rest had decayed.

At another time, Oswald, seeing Aidan making his visitations on foot all around his diocese, gave him a very fine horse from his own stable, adorned with handsome trappings. One day Aidan was riding when he met a beggar who asked for aid, whereupon the Bishop dismounted and gave him his horse. When the king heard this, he reproached Aidan, saying:

"Why would you, my Lord-Bishop, give the poor man that royal horse which was necessary for your own use? Had we not many other horses of less value and of other sorts which would have been good enough to give to the poor, and not to give that horse which I had particularly chosen as a gift for yourself?"

To whom the Bishop instantly answered: "What is it you say, O King? Is that foal of a mare more dear to you than the Son of God?"

Upon this they went into dinner, and the Bishop sat in his place; but the king, who was come from hunting, stood warming himself with his attendants at the fire. Then on a sudden, whilst he was warming himself, calling to mind what the Bishop had said to him, he ungirt his sword and gave it to a servant, and approaching in a hasty manner, fell down at the Bishop's feet, beseeching him to forgive him. "For, from this time forward," he said, "I will never speak any more of this, nor will I judge of what, or how much of our money, you shall give to the sons of God!"*

For eight years, Oswald reigned as a father over his people, and the land enjoyed rest, peace, and plenty. But the end came at last, in the midst of all this prosperity. Penda, king of the Mercians, who had already killed the good King Edwin, looked with greedy eyes at the prosperous Northumbrian kingdom, and he raised an army and declared war.

A great battle was fought at Maserfelth, in which Oswald was killed. As he fell to the ground, his last words were of forgiveness to his enemies: "Lord, have mercy on their souls."

So died this true saint of God. He was long remembered by the nation as the bravest, noblest, kindest, and most holy of their kings, who spent his life in prayer and work for his people, and died defending their homes.

The cruel Penda cut off his head and arms, and stuck them on the end of poles as trophies of his victory.

Bede says that Aidan died only twelve days after Oswald, so that the two friends who had labored so faithfully together upon earth, were soon re-united in paradise.

*Bede's Ecclesiastical History.

NOT far from Aleppo is situated the little village of Orfah (the ancient Ur of the Chaldees), which is of great historical interest, it having been the birthplace of the Patriarch Abraham. The inhabitants, mostly Arabs and Jews, still point out a small building lying outside the town which they declare to be the place where Abraham first saw the light. It is known among them as "the house of the friend of God."

A NOBLE RUSSIAN'S PERIL, OR THE POWER OF PRAYER.

TRANSLATED FROM THE GERMAN BY F. M.

CHAPTER IV.—CONCLUDED.

Many years had passed over the house of Volskoi, many times had he made safe journeys, and returned happy. Since he had tested the fidelity of his new servant, he was always called on to accompany his master, and Mde. Volskoi's fears were stilled, when she knew that Nepomuk was with her husband, for he would rather be torn in pieces than to have one hair of Volskoi's head disturbed.

Many peaceful nights she had closed her eyes with serene confidence, and had awakened the next morning with gratitude. She was but ill-prepared for the terrible cry of "Fire!" which one night pierced the air. A magazine close to their house was burning, and before the fire was discovered Volskoi's house was burning. One glance at the flame-encircled window of the room, in which the children were sleeping with their tutor, showed that every door-way had been blocked by the smoke and flames. Ivan with a fearless spirit rushed forward to throw himself from the window, but he shrank back in terror at the sight of the terrible leap before him, it would have been certain death.

Fire extinguishers were at that time unknown, and not until ladders were hastily collected, was the discovery made that the room in which Ivan and his tutor were last seen, had disappeared entirely, engulfed by the intense heat and smoke. Mdme. Volskoi in despair, tried to throw herself into the flames, and was only restrained with difficulty. Volskoi pressed forward to climb the stairway, but sank at the bottom intoxicated by the smoke.

At this moment Nepomuk appeared in the distance, and with the presence of mind, born of despair, saw the danger at a glance. In an incredibly short time, he had collected cords and ropes from the stable and warehouse, and had knotted them together. With the suppleness of a wild-cat he clambered up the outside of the house, with no other assistance than the window-sills and ornamentation of the house; then he secured the rope firmly to the window-frames; he clasped Fedor in his arms, and glided to the ground with his precious burden. Before Ivan and his tutor could decide to follow by such a fearful pathway, Nepomuk, like a spirit, appeared at their window, and aided them through the same perils that Fedor had passed before them. Then, as if he had done nothing heroic, Nepomuk began with renewed energy to save men, horses, and merchandise.

"He is a devil, and no man," cried the people terrified at his boldness.

"No, an angel," said the mother, sinking on her knees, and clasping her recovered son in her arms.

The fire was extinguished without any further loss than Volskoi's house; all his valuable possessions of gold, jewels, and merchandise were saved, and though his rich household furniture was terribly injured, yet he thought nothing of his losses; the treasures which were dearest to his heart were saved.

But Nepomuk, the faithful servant, lay mortally wounded in the hall of a neighboring house. The difference between master and servant was entirely forgotten, and all stood around their dear friend, trying to soothe his sufferings. Every eye was dimmed with tears.

Maschinka held a refreshing drink to his hot lips; her mother placed cool cloths on his forehead; Ivan and his father hastened in opposite directions for a priest and a physician. When the latter arrived, he found that all help was of no avail, and the sick man begged to be left alone with the priest and the family.

"I have but a short time for confession," the wounded man began, in a firm voice, evidently making a desperate effort to control his sufferings, "I am Michael Peruf, the famous robber!" All started back in terror, only little Fedor clasped more firmly the dying man's hand and continued to look lovingly upon him. Nepomuk fixed his gaze upon Fedor, and the light which beamed from his wild eyes was wonderful to see.

"How I came to lead this cursed life, how many robberies and murders I have committed, I have now no time to tell;" he continued, "you will all remember one evening, seven years ago, when Volskoi, now my faithful master, was returning from a journey. I watched for him behind the cross in order to rob and then to murder him. But two children came in sight and knelt before the cross. The little girl's prayer touched my heart, but when she had finished, the devil again awoke in me, and I said to myself: 'Nepomuk, you are lost; shoot the merchant and kill him, and see whether you are not stronger than the God Who has promised to protect him.' Then the little boy's voice reached me, and when he innocently prayed for the robber, an angel's voice seemed to speak to me and say that I could still find mercy. When the merchant came, I threw away my weapons and fled from the spot. It is not easy for a robber to lead an honorable life, and I often felt that I must give myself up to justice, and in death find rest and peace. But midnight darkness was still in my heart, and only the hope that my guardian angel had not entirely forsaken me, made me cling to life. This feeling drew me nearer and nearer to the child who had become this guardian angel to me, and thus I entered your service."

"Poor Nepomuk, you have proved your repentance by your painful death," said Maschinka, weeping.

"May Heaven receive my repentance and wipe away my sins in the blood of Jesus!" said the dying man, raising his eyes to heaven. Then a deadly pallor came over his face, and while the priest was pronouncing a benediction in the name of the Church, a wonderful peace stole over his weary features and showed more clearly than words that his confession had been from a heart which had become like that of a little child.

The guilty past of the robber was forgotten, the memory of his devotion still lives in grateful hearts. The merchant's house was built again in a more beautiful and stately manner; Fedor and Maschinka ever cherished their belief in God's protecting love; Ivan travelled over many lands and gained great riches, but the richest treasure he had gained in a noble life, was that he had learned to pray.

THE END.

LETTERS TO THE EDITOR.

ROMAN TACTICS.

To the Editor of The Living Church:

Roman tactics appear to be the same the world over. Your readers will remember the perversion of a few misguided divinity students in Philadelphia to the Roman Church under the able preaching of the Paulist Fathers recently, and their return to the American Catholic Church a week afterwards. The facts were telegraphed all over the world, but no mention made of their return. A similar case has just transpired in the Scottish Church. A correspondent in *The Church Times* writes:

"Two students of the Scottish Theological College were received into the Roman Church. This event was loudly proclaimed in every Scottish newspaper, and great capital made out of it by the Roman party in Edinburgh, who are always on the look-out for 'verts. On Sunday, Aug. 2nd, one of these 'verts, Mr. Johnston Murray, was publicly received back again into the real Scottish Church by the aged rector of St. Serf's, Culross. As far as I know, the Scottish press has not taken any notice of the event."

While there can be no objection to our Roman Catholic friends publishing any conversions they are able to make, yet honesty demands that they should give as much publicity to their return.

W. L. CULLEN.

St. Paul, Minn.

THE EARLY BRITISH CHURCH.

To the Editor of The Living Church:

1. It is a delusion that the Church of England was ever Roman, or ever acknowledged, as a Church, any subjection to the Pope, [or any other relation but that of an independent] English Church (or churches) established by the preaching of missioners from Rome accepted by kings and people of what we call England.

Permit me a few words on an article in THE LIVING CHURCH, Oct. 10th, on "Six Delusions with respect to the English Church." It seems to me that the writer of the above article in seeking to dispel one delusion has, inadvertently, fallen into another. Our author is correct when he states that the Church of England was never Roman and never acknowledged, *as a Church*, any subjection to the Pope, but he is incorrect when he states that this relation existed, viz., "that of an independent church, (or churches) established by the preaching of missions from Rome." As I read Church history, the English Church is the lineal descendant of the British Church, and this latter was founded in apostolic times, and, as most authors agree, was founded five years before the Church was founded in Rome. From this I think the British Church was independent of Rome.

It is well known that Augustine received his episcopate from Lyons. As has been well said by another, "Learn, then, that the Roman Church is not the mother of our British Church, but the sister, and that, too, a sister fully five years younger." British bishops were at the council at Arles, A. D. 314, and it is known that British bishops were invited to the council of Nicæa, A. D. 325. The British Church flourished until, in the fifth and sixth centuries, the Pagan Saxons invaded the island and drove the native Christians from the east to the hill country of the west, chiefly Cornwall and Wales. We know from history that Theon, Bishop of London, and Thadioc, Bishop of York, held their respective sees till A. D. 587, and then they had to fly with their brethren to Wales, where their Church still lives.

When Augustine, the apostle of the Anglo-Saxons, first landed in Britain, in Canterbury, Christianity was at a low ebb, nevertheless the British Church existed in Wales, Cumberland, and Cornwall.

At this time it is known that the Church of Ireland and the Church of Scotland, were in full communion with their British mother. These three churches, Catholic and independent, and filled with missionary zeal, knew nothing of the Roman centralization and Latin tyranny then prevalent in Western Europe. As the celebrated Blackstone says: "The British Church was a stranger to the Bishop of Rome, and all his pretended authority." We know also from history that Bertha, daughter of the King of Paris, a Christian princess, brought with her a Gallic bishop and staff of clergy who maintained Christian worship in an old British church for some twenty-five years before the arrival of Augustine.

From these and other facts in history, I deny, emphatically, that the English Church was established by the preaching of missioners from Rome. Let it be well understood by our people that only a very small part of the work of planting Christianity in England was done by the Italian mission. Augustine's work was confined to a small part of England, in Kent and in Wessex, and in East Anglia.

Wales, Cumberland, Cornwall, Ireland, and Scotland, were not indebted to Rome for their Christianity; the two latter were converted to Christianity by Celtic missioners, and so also was the larger portion of England proper.

Rome claims enough credit for herself, let us not help on her unfounded claims by making mistakes in our reading of Church history. Let us always verify our references and adhere to the known facts of the case, especially as our claims are being so thoroughly canvassed by other religious bodies!

I subjoin from the Rev. Mr. Barrett's Written Questions, the following epitome of English Church history:

"First, The British period, from the first century to the seventh, with no Roman influence. Second, The Anglo-Saxon period, lasting till the eleventh century, during which Romish influence developed. Third, The Anglo-Roman period from the eleventh to the 16th century, with Roman dominion strong, (but being resisted). Fourth, The English period since the 16th century, the period when the independence of the first period is restored, and the ancient privileges resumed."

J. C. QUINN.

Anaconda, Mont.

EASTERN LITCHFIELD CHORAL UNION.

To the Editor of The Living Church:

In your issue of Oct. 24th, the writer who in "Choir and Study," gives an account of the recent festival of the Eastern Litchfield Choral Union at Torrington, Conn., speaks of me as the one to whom the union "owes its inception." To make sure that this statement will not convey a wrong impression, I would say that, while I have been the musical director of the union from its beginning, the idea of having such an organization originated with that earnest priest, the Rev. H. N. Cunningham, now of Waltham, Mass.

T. D. MARTIN.

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OPINIONS OF THE PRESS.

The Christian Leader.

PASTORAL CHANGES.—It has been pointed out before, and may with propriety be remarked again, that long pastorates are, as a rule, better for both minister and church than short ones. Frequent breaks in the pastoral relation interrupt the continuity of church life, afford opportunities for the restless to roam, beget the belief that the institution is not permanent, besides furnishing a pretext to a class which exists in every parish for assuming an attitude of indifference or hostility. On the minister's side, frequent changes give him a reputation for instability or incompetency. A gentleman whose experience in this particular had not affected him pleasantly, said: "Our church policy reminds me of what used to be the method in our 'deestrict' school. Every season we had a new teacher, who put us back to addition again." We read, after a period of suspense in a parish, that the new pastor has taken hold with marvellous energy, and has "organized" the Sunday school and the Ladies' Circle and the Young People, and possibly the parish and the church. It is a strange state of things that requires so much organization after every interval between pastorates. If each new pastor must organize everything anew, is it not plain that the former organizings were futile, and that the present are probably worthless? Continuity of life is what is required. A parish should begin and hold steadily on through the years, adding new instruments of service from time to time, but never suspending the old. Continuous pastorates are, for the small churches and the country churches, the necessary condition of continuous life.

From The Evening Post, New York.

BISHOP POTTER'S ADVICE.—Bishop Potter, in his notable diocesan charge, of which we printed the substance yesterday, dwelt at some length upon the question of a minister's duty when he finds himself out of harmony with the Creed of his Church. As was to be expected, the Bishop showed little patience with the view that one can play fast and loose with the most solemn obligations, but he suggested a possible third course, between withdrawal and remaining, which seems to us highly impracticable. "Let the troubled clergyman," says Bishop Potter, "temporarily retire from active service in his church, until he has come to positive convictions on the questions in dispute." This is a perfectly proper and theoretically excellent piece of advice, but it is so out of keeping with the actual conception of the ministerial character that it must be regarded as barren. The minister is not considered as a learner; his views are fixed. In both the popular estimation and ecclesiastical usage, a clergyman who should express his doubt about certain doctrines or the Creed in general, and request time for further study, would be taken to have practically admitted his heresy and to have mistaken his calling. The theory of the world is the same as that of the Church in this matter, and is, that all these matters are settled before ordination. It is a teacher, not a student, who is wanted in the pulpit It may be perfectly true, as President Porter has remarked, that it is quite impossible for a theological student to arrive at satisfactory views on all the great questions pressing upon him for solution, and that he must "lay many of them upon the shelf" for future consideration. Still, in practice that is not accepted, and for that reason we cannot think Bishop Potter's suggestion practical.

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SUGGESTIONS FOR CHRISTMAS PRESENTS.

CROCHET CAP FOR BOY 1 YEAR OLD.—This little cap is worked in crochet with white zephyr wool and a bone crochet needle. Begin at the centre with a chain of 5 stitches and close into a loop with a slip stitch. For the 1st row, make 3 chain to begin, then 13 double crochet around the loop and a slip stitch in the 3d of the 3 chain at the beginning; for a double crochet, having a loop on the needle, put the wool over, insert the needle and pull a loop through, pull the wool through 2 of the 3 loops on the needle, pull the wool through the 2 loops then on it. 2d row.—A single crochet around every stitch in the last row; for a single, insert and pull the wool through, work off the 2 loops on the needle. 3d row.—A single around the next stitch, 2 singles around the succeeding stitch for a widening, 7 times. 4th row.—1 single around every stitch, but 2 singles around the second stitch of each widening in the last row. 5th-29 h rows.—Like the 4th row. 30th row.—A single around every stitch, but for the narrowing, work off together as one stitch, the 2 singles which come on the 2 singles of the widening in the last row. 31st row.—A single around every stitch, but for a narrowing, work off together the stitch that comes on the narrowing in the last row and the next. 32d-46th rows.—Like the last. 47th 53d rows.—A single on every stitch. Hereupon work from the wrong side, for the turned-up edge, 9 rows without widening or narrowing. The chained lines which divide the cap into sections are worked with white silk; begin at the centre, and work a row of slip stitches long the second stitch of each widening and narrowing, increasing at the corners. Edge both sides of the brim the same way, and trim the centre and one side of the cap with a small white silk passementerie ornament with tassels.—*Harper's Bazar.*

A DAINTY little contrivance for postage stamps is easily made. Cover two cards about three inches long by two and a half wide, with silk, and fasten the backs together with tiny bows of baby ribbon. A few leaves of rice paper, a little smaller than the cards, should be fastened in between them, to keep the stamps from sticking together, and a band of silk elastic should be slipped around the closed book, to hold it together. Ribbon can be used instead of the elastic, but it would be so much trouble to tie and untie the bow every time a stamp was used, that the elastic will be found preferable.—*Good Housekeeping.*

Do you remember when you were very small, the funny little cases in which a piece of paper money could be put, and you would shut it up one way and it would be under the strap; open it another and it would be on the other side, and quite loose from the strap? Well, that is the principle, with its cross ribbons, upon which this glove case is worked. Two long strips of light-weight pasteboard are covered with the most golden-hued silk imaginable, and on the outside are painted in the various golden and golden-brown shades, those marvellous flowers that we call pansies, and in the hearts of which we imagine we can see so many faces. Short strips of pale blue ribbon are straight across one side of the case, and two long strips are crossed on the other, joining in such a way that they make the curious closing that is always a delight to a woman or a child. A blue case with lilies-of-the-valley or forget-me-nots wrought out upon it, or any combination of colors fancied, would be in good taste; but a sunshiny gift at Christmas time seems to create a double amount of thanks.—*Ladies' Home Journal.*

AN exquisite calling card case is made out of white kid, any size you may like. On this, embroider a design with gilt thread. Take stiffening, size of the kid or leather, cover with pink, light-blue, white, or yellow satin or silk. Across each end put pieces of kid (also lined) these are the pockets; then either sew or glue this lining to the embroidered piece and fold through the centre. A handsome photo case can be made in this way, only larger. These are also pretty out of light-blue or pink kid, embroidered with gilt.

THE most dainty of little pincushions is this one. A little sofa is cut out of cardboard, the pieces are sewed together, one end being higher than the other. Before this it is covered with pale green silk, the puffing around the edges being of rose color, and the fine fringe that is the finish of the green shade, headed with a narrow silk cord. Where buttons would fasten down the seat of the sofa, pins are employed for that purpose, and on the pink puffing, double rows of pins are arranged, while smaller sized pins outline all the upper edges. The legs are on four large pins, stuck in so that the heads form the feet, which sounds like an Irish bull, but is really true. At the head is a dainty little cushion of the green silk, finished with a frill of the rose color, and stuck with many colored pins. At the foot is a bolster made of green and rose, which is also a receptacle for pins. Of course, any combination of colors can be used in making such a cushion, white and gold, pink and blue, green and yellow, yellow and black, or a small pattern brocade being commended.—*Ladies' Home Journal.*

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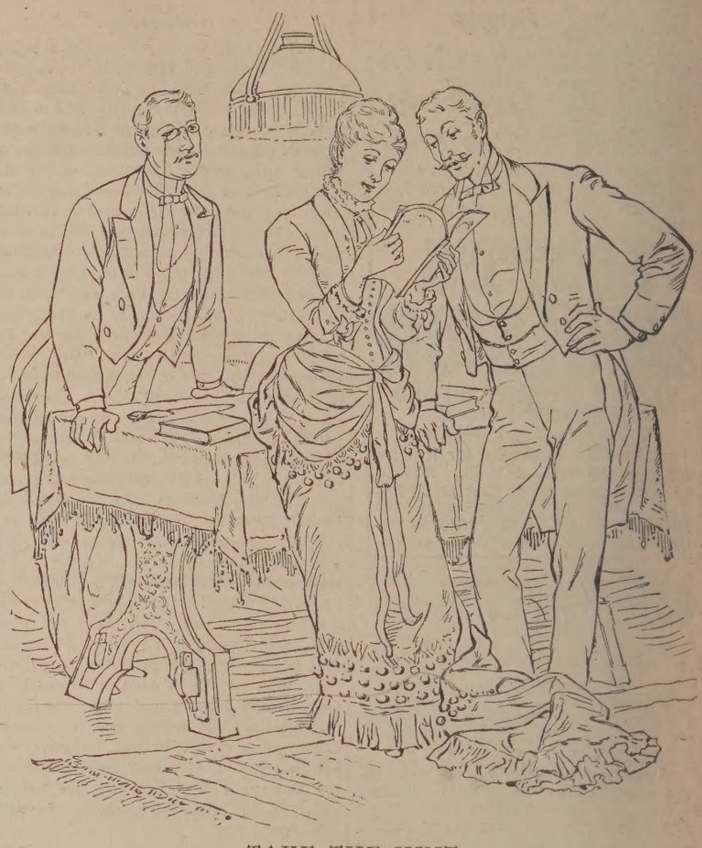

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